THE

[illegible]

COMPILED BY

RIGHT REV. PATRICK F. MORAN,

Bishop of Ossory.

DUBLIN:

[illegible] & NOLAN, NASSAU-STREET.

1883.

THE

Catholic Prayer Book

AND

Manual of Meditations.

COMPILED BY

RIGHT REV. PATRICK F. MORAN,

Bishop of Ossory.

DUBLIN:

BROWNE & NOLAN, NASSAU-STREET.

1883.

Nihil Obstat.

JOANNES CARR, O.C.C.,

Censor Dep.

Imprimatur,

✠ EDUARDUS CARD. MACCABE,

Archiep. Dublinen. Hiberniae Primas.

Datum Dublini, die 10 *Januarii,* 1883.

CONTENTS.

FEASTS OF OBLIGATION

IN IRELAND.

All Sundays in the year.
Nativity and Circumcision of our Lord.
Epiphany and Ascension of our Lord.
Solemnity of Corpus Christi.
Annunciation and Assumption of the B.V.M.
St. Patrick, Patron of Ireland.
Feast of SS. Peter and Paul.
Solemnity of All Saints.

FASTING DAYS ON ONE MEAL.

Wednesdays and Fridays in Advent.
Quarter Tense or Ember Days.
Days of Lent, except Sundays.
Vigils of Nativity and Pentecost.
Vigil of SS. Peter and Paul.
Vigil of Assumption of B.V.M.
Vigil of all Saints.

DAYS OF ABSTINENCE FROM FLESH MEAT.

All Fridays throughout the year. The whole time of Lent, unless otherwise allowed by the Bishop.

THE PRECEPT OF FULFILLING EASTER DUTY

(in one's own parish) in Ireland, where it is so permitted, extends to the Octave of SS. Peter and Paul.

INDULGENCES.

A Plenary Indulgence may be obtained by the faithful of Ireland on the first Sunday of each month, and on the following principal Feasts, by complying with the usual conditions:—The Nativity of our Lord; Circumcision; Epiphany; Resurrection; Ascension; Whit-Sunday; Corpus Christi; the five principal Feasts of the B. V. Mary, being the *Conception, *Nativity, Annunciation, *Purification, and Assumption; and on All Saints. Also on Trinity Sunday, St. Peter and St. Paul, and St. Patrick, and on any day during the Octaves of these three Feasts.

*Or on the Sunday immediately following the three Feasts thus marked.

CALENDAR.

January.

1	CIRCUMCISION OF OUR LORD.
2	St. Munchin, Bp., Patron of Limerick.
3	St. Fintan, Conf.
4	St. Fiadhnat, V.
5	St. Telesphorus, P. and M.
6	The Epiphany of our Lord.
7	St. Donnan of Inis-Aingin, Conf.
8	St. Albert, Bp., Patron of Cashel. [Bp.
9	St. Finan, of Lindisfarne,
10	St. Diarmaid, Ab.
11	St. Suibhne, Ab.
12	St. Cummian of Bobbio, Bp.
13	St. Ailell, Bp. of Armagh.
14	St. Hilary, Bp.
15	St. Ita, V.
16	St. Fursey, Abb.
17	St. Anthony, Abb.
18	Chair of St. Peter at Rome.
19	St. Canute, King and M.
20	SS. Fabian and Sebastian, MM. : St. Fechin, Abb.
21	St. Agnes, V. M.
22	SS. Vincent and Anastasius, MM. [Virgin.
23	The Espousal of the B.
24	St. Timothy, Bp. M.
25	The Conversion of St. Paul.
26	St. Polycarp, Bp. M.
27	St. John Chrysostom, Doctor of the Church.
28	St. Cannera, V.
29	St. Francis de Sales, Doctor of the Church.
30	St. Martina, V. M.
31	St. Aidan, Bp., Patron of Ferns.

☞ *Second Sunday after Epiphany* —Feast of the Most Holy Name of Jesus.

February.

1	St. Bridget, V., Patron of Ireland.
2	The Purification of the B. V. M.
3	St. Colman, Bp., Patron of Kilmacduagh.
4	St. Cuanna, Abb.
5	St. Agatha, V. M.
	St. Cera, V.
6	St. Mel, Bp., Patron of Ardagh.
7	St. Aedh, Bp. of Sletty.
8	St. John of Matha, Conf.
9	St. Alto, Abb. in Bavaria.
10	St. Scholastica, V.
11	St. Raymund de Penafort, Conf.
12	St. Sedulius, Bp. of Dublin
13	St. Modomnoc, of Tybroughny.
14	St. Valentine, M.
	St. Sineach, Conf.
15	St. Berach, Abb.
16	St. Tancho, Bp. of Verdan, in Saxony.
17	St. Fintan, Abb. of Clonenagh.
18	St. Molibba, Conf.
19	St. Baithen, Bp.
20	St. Colga, the Wise. Conf.
21	St. Fintan Corach, Bp.
22	The Chair of St. Peter at Antioch.
23	St. Fingar, M. in Cornwall.
24	St. Matthias, Ap.
	St. Cummian Fionn, Abb.
25	St. Aldetrude, V.
26	St. Maonna, Bp.
27	St. Comdhan, of Glenussen.
28	St. Victor, Bp.
	St. Dichuil, Conf.

CALENDAR.

March.

1 St. David, Bp., Patron of Wales.
2 St. Fergna, Abb.
3 St. Celechrist, Bp.
4 St. Casimir, of Poland, Conf.
5 St. Kieran, Bp., Patron of Ossory.
6 St. Fridolin, Abb.
7 St. Thomas of Aquin, Dr. of the Ch.
8 St. Cathaldus, Bp.
9 St. Frances of Rome, Wid.
10 The Forty Martyrs of Sebaste.
11 St. John of God, Conf.: St. Ængus, Abb.
12 St. Gregory the Great, Pope and Doctor of the Ch.
13 St. Gerald, Bp. of Mayo.
14 St. Talmach, Conf.
15 The three Sons of Nessan.
16 St. Finan, the Leper.
17 ST. PATRICK, Bp., Apostle of Ireland.
18 St. Gabriel, the Archangel.
19 St. Joseph, Spouse of the B. V. M.
20 St. Cuthbert, Bp.
21 St. Benedict, Abb.: St. Enda, Abb.
22 St. Darerca
23 St. Boedan, Conf.
24 St. Macartin, Bp., Patron of Clogher.
25 THE ANNUNCIATION of the B. V. M.
26 St. Sinchell, Bp.
27 St. Rupert, Bp., Apostle of Bavaria.
28 St. Conall, Bp.
29 SS. Ethnea & Sodelbhia, VV.
30 St. Mochua, Abb.
31 St. Machabeus, Abb. of Armagh.

April.

1 St. Gobban, Conf.
2 St. Francis de Paula, Conf.
3 St. Coman, Conf.
4 St. Tighernach, Bishop of Clones.
5 St. Patrick enters on his Apostolate in Ireland.
6 St. Celestine, Pope.
St. Celsus, Bp. of Armagh
7 St. Finan Cam, Conf.
8 St. Cennfaeladh, Abb.
9 St. Mary of Egypt.
10 St. Erednat, V.
11 St. Leo the Great, Pope, Doctor of the Ch.
12 St. Conda, Abb.
13 St. Mochaemhog, Conf.
14 St. Thassach, Bp.
15 St. Ruadhan, Abb.
16 St. Tetghal, Conf.
17 St. Donnan, Abb. and M.
18 St. Laserian, Bp., Patron of Leighlin.
19 St. Cillen, Conf.
20 St. Flann, Conf.
21 St. Anselm, Bp.
22 St. Cuillean, Bp.
23 St. George, M.
St. Jobhar, Bp.
24 St. Diarmait, Bp.
25 St. Mark, the Evangelist.
26 St. Conain, Conf.
27 St. Asicus, Bp., Patron of Elphin.
28 St. Cronan, Bp., Patron of Roscrea.
29 St. Peter, Martyr.
30 St. Catherine of Sienna, V.

☞ *Third Sunday after Easter*—Feast of the Patronage of St. Joseph.

CALENDAR.

May.

1	SS. Philip and James, App.
2	St. Athanasius, Bp., Doctor of the Ch.
3	The Finding of the Holy Cross; St. Conlaeth, Bp., Patron of Kildare.
4	St. Monica, Widow.
5	St. Pius the Fifth, Pope.
6	St. John, at the Latin Gate.
7	St. Lassar, V.
8	St. Odhran, Bp.
9	St. Gregory of Nazianzen, Bp.
10	St. Comgall, Abb. of Bangor.
11	St. Criotan, Conf.
12	SS. Nereus and Achilles, MM.
13	St. Mochonna, Conf.
14	St. Carthage, Bp., Patron of Lismore.
15	St. Dympna, V. M.
16	St. Brendan, Bp., Patron of Kerry and Clonfert.
17	St. Siollan, Bp.
18	St. Momaedhog, Bp.
19	St. Richeall, V.
20	St. Colman, Bp.
21	St. Barrfinn, Bp.
22	SS. Agna, Luighsech, and Caissin, VV.
23	St. Goban of Tescoffin.
24	St. Maccartin, Bp., Patron of Clogher.
25	St. Gregory the Seventh, Pope.
26	St. Philip Neri, Conf.
27	St. Mary Magdalene de Pazzi, V.
28	St. Germanus, Bp.
29	St. Commain, V.
30	St. Ernine, Conf.
31	St. Angela, V.

June.

1	St. Libanus, Conf.
2	St. Luran, Conf.
3	St. Kevin, Abb., Patron of Glendalough.
4	B. Cornelius, Bishop of Armagh.
5	St. Boniface, Bp. and M., Patron of Germany.
6	St. Jarlath, Bp., Patron of Tuam.
7	St Colman, Bp., Patron of Dromore.
8	St. Luaithren, V. St. Syra, V.
9	St. Columbkille, Abb., Patron of Ireland.
10	St. Margaret of Scotland, Widow.
11	St. Barnabas, Ap.
12	St. Torannan, Bp.
13	St. Anthony of Padua, Conf.
14	St. Basil, Bp., Doctor of the Ch.
15	St. Sinell, Conf.
16	St. John Francis Regis, Conf.
17	St. Moling, Bp.
18	St. Furadhran, Abb.
19	St. Juliana Falconieri, V.
20	St. Faolan, Conf.
21	St. Aloysius Gonzaga, Conf.
22	St. Paulinus, Bp.
23	St. Mochaoi, Abb.
24	The Nativity of St. John the Baptist.
25	St. Moluog, Conf.
26	SS. John and Paul, MM.
27	St. Dioman, Conf.
28	St. Crummine, Bp.
29	SS. PETER AND PAUL, App.
30	St. Failbhe, Conf.

July.

1	St. Rumold, Bp. of Dublin, M.
2	The Visitation of the B.V.M.
3	St. Dartinna, V.
	St. Cillen, Abb.
4	St. Bolcan, Conf.
5	St. Fergus, Conf.
	St. Moduenna, V.
6	St. Moninna, V.
7	St. Maelruain, Bp.
8	St. Kilian and Companions, MM.
9	The Martyrs of Gorcum.
10	St. Etto, Conf.
11	St. Berran, Conf.
12	St. John Gualbert, Abb.
	St. Nazair, Bp.
13	St. Mothialog, Conf.
14	St. Bonaventure, Bp., Dr. of the Church.
15	St. Henry II. of Germany, Conf.
16	Commemoration of the B. V. M. of Mount Carmel.
17	St. Alexius, Conf.
18	St. Camillus de Lellis, Conf.
19	St. Vincent de Paul, Conf.
20	St. Jerome Emilian, Conf.
21	St. Praxedes, V.
22	St. Mary Magdalene.
	St. Mobiu, Abb.
23	St. Fethcon, Bp.
24	St. Declan, Bp.
25	St. James, Ap.
26	St Anne, Mother of the B. V. M.
27	St. Luit, V.
28	St. Furudhran, Conf.
29	St. Martha, V.
30	St. Maeltuile, Conf.
31	St. Ignatius of Loyola, Conf.

August.

1	St. Peter's Chains.
2	St. Alphonsus Liguori, Bp., Doctor of the Ch.
3	St. Fethilim, Bp., Patron of Kilmore.
4	St. Dominick, Conf.
5	Dedication of the Ch. of B. V. M. *ad Nives*
6	TRANSFIGURATION OF OUR LORD.
7	St. Cajetan, Conf.
8	St. Daira, V.
9	St. Nathy, Bp., Patron of Achonry.
10	St. Laurence, M.
11	St. Attracta, V.
12	St. Clare, V.; St. Muiredhech Bp., Patron. of Killala.
13	St. Moloca, Conf.
14	St. Fachanan, Bp., Patron of Ross and Kilfenora.
15	Assumption of the B. V. M.
16	St. Lugain, Conf.
17	St. Beccan, Conf.
18	St. Daigh, the Artificer, Conf.
19	St. Mochta, Bp.
20	St. Bernard, Abb., Doctor of the Ch.
21	St. Jane Frances de Chantal, Widow.
22	St. Sincha, V.
23	St. Eugene, Bp., Patron of Derry.
24	St. Bartholomew, Ap.
25	St. Michen, Conf.
26	St. Aireid, Conf.
27	St. Auxilius, Bp.
28	St. Augustine, Bp., Doctor of the Ch.
29	Martyrdom of St. John the Baptist.
30	St. Fiacre, Conf.
31	St. Raymund Nonnatus, Conf.

September.

1 St. Rose of Lima, V.
2 St. Geinten, Conf.
3 St. MacNise, Bp., Patron of Connor. [Bp.
4 St. Ultan of Ardbraccan,
5 St. Laurence Justinian, Bp.
6 St. Bega, V.
7 St. Siollan, Bp.
8 The Nativity of the B.V.M.
9 St. Kieran, Patron of Clonmacnoise.
10 St. Finnian of Moville. Bp.
11 St. Loarn, Bp. [Emly.
12 St. Ailbhe, Bp., Patron of
13 St. Dagan, Bp. [Cross.
14 The Exaltation of the Holy
15 St. Cormac, King of Munster and Bp.
16 SS. Cornelius and Cyprian MM.
17 St. Feme, V.
18 St. Gemma, V.
19 SS. Januarius and Companions, MM.
20 SS. Eustachius and Companions, MM.
21 St. Matthew, Ap.
22 St. Aedh, Conf.
23 St. Eunan, Bp., Patron of Raphoe.
24 St. Caolchu, Conf.
25 St. Finbar, Bp., Patron of Cork.
26 St. Colmanela, Abb. [MM.
27 SS. Cosmas and Damian,
28 St. Fiachra, Bp.
29 Dedic. of the Church of St. Michael the Archangel.
30 St. Jerome, Conf., Doctor of the Ch.

☞ *Sunday after the Nativ. of the B. V.*—Feast of the Name of Mary

☞ *Third Sunday of Sept.*—Feast of the Seven Dolors of the B.V.M.

October.

1 St. Wasnulph, Conf.
2 The Feast of the Guardian Angels.
3 St. Dionysius. Bp., M.
4 St. Francis of Assisi, Conf.
5 SS. Placidus and Companions, MM.
6 St. Bruno, Conf.
7 St. Osgeda, V.
8 St. Bridget of Sweden, Widow.
9 St. Fintan, Abb.
10 St. Francis Borgia, Conf.
11 St. Canice, Abb., Patron of Kilkenny.
12 St. Mobius, Abb.
13 St. Edward, King and Conf.
14 St. Calixtus. Pope and M.
15 St. Teresa, V.
16 St. Gall, Abb.
17 St. Macnach, Conf.
18 St. Luke, Evangelist.
19 St. Peter of Alcantara.
20 St. Macleoin, Bp.
21 SS. Ursula and Companions, VV., MM.
22 St. Donatus, Bp.
23 St. Maeltuile, Conf.
24 St. Raphael the Archangel
25 St. Duthract, V.
26 St. Darbile, V. : B. Margaret Mary Alacoque
27 St. Abban, Abb.
St. Otteran, Bp., Patron of Waterford
28 SS. Simon and Jude, App.
29 St. Luran, Bp.
30 St. Ercnat, V.
31 St. Failan, Bp., M.

☞ *First Sunday of Oct.*- Feast of the Holy Rosary.

☞ *Second Sunday*—The Anniversary of the Dedication of the Churches of Ireland.

CALENDAR.

November.

1 The Feast of All Saints.
2 Commem. of the Faithful Departed.
3 St. Malachy, Bp., Patron of Armagh, &c.
4 St. Charles Borromeo, Bp.
5 St. Cainder, V.
6 St. Cronan, Abb.
7 St. Willibrord, Bp.
8 St. Fionnchan, Conf.
9 St. Benignus, Bp.
10 St. Osnat, V.
11 St. Martin of Tours, Bp.
12 St. Livinus, Bp. and M. Patron of Ghent.
13 St. Stanislaus Kostka. Conf.
14 St. Laurence O'Toole, Bp., Patron of Dublin.
15 St. Gertrude, V.
16 St. Aedh, Bp.
17 St. Gregory Thaumaturgus, Bp.
18 St. Frigidian, Bp., Patron of Lucca.
19 St. Elizabeth of Hungary, Widow.
20 St. Felix of Valois, Conf.
21 The Presentation of the B. V. M.
22 St. Cecilia, V.M.
23 St. Clement, Pope, M.
24 St. Columban, Abb., Patron of Bobbio: St. Colman, Bp., Patron of Cloyne
25 St. Catherine, V. M.
26 St. John of the Cross, Conf.
27 St. Seachnall, Bp.
28 The three Sons of Bochra, Conf.
29 St. Brendan of Birr, Abb.
30 St. Andrew, Ap.

☞ *Second Sunday of Nov.*—Feast of the Patronage of the B.V.M.

December.

1 St. Nessan, Conf.
2 St. Bibiana, V. M.
St. Maelodhrain, Conf.
3 St. Francis Xavier, Conf.
4 St. Peter Chrysologus, Bp.
5 St. Sabbas, Abb.
6 St. Nicholas, Bp., Patron of Galway
7 St. Ambrose, Bp., Doctor of the Ch.
8 The Immaculate Conception of the B. V. M.
9 SS. Feidhlim and Mughain, VV.
10 St. Modiomog, Bp.
11 St. Damasus, Pope.
12 St. Finnian of Clonard, Abb.
13 St. Lucy, V. M.
St. Colum of Tirdaglass
14 St. Dallan, Bp.
15 St. Flann, Abb.
16 St. Beanus, Bp.
17 St. Crunmael, Abb.
18 St. Flannan, Bp., Patron of Killaloe.
19 St. Samhthan, V.
20 St. Diarmait, Bp.
21 St. Thomas, Ap.
22 St. Evin, Bp.
23 St. Luchair, Conf.
24 St. Mochua. Conf.
25 NATIVITY OF OUR LORD.
26 St. Stephen, Protomartyr.
St Jarlath, Bp., Patron of Tuam.
27 St. John, Ap.
28 The Holy Innocents, MM.
29 St. Thomas of Canterbury, Bp., M.
30 St. Connla, Bp.
31 St. Sylvester, Pope.

THE

CATHOLIC PRAYER BOOK

AND

Manual of Meditations.

"He who knows how to pray well, knows how to live well."—*St. Augustine.*

"Nothing can so much contribute to our progress in virtue as frequent prayer and conversation with God."—*St. John Chrysostom.*

IT is the duty of a Christian to pray often and to pray fervently. "To enter heaven," says St. Thomas, "constant prayer is necessary." "Pray without ceasing," says St. Paul. We ought always to pray: "Watch and pray that you enter not into temptation," says Jesus Christ.

As soon as you awake, and it is time to get up, raise your thoughts immediately to God, make the holy sign of the cross, dress quickly, kneel down, and begin to pray.

1. Thank God that he has again permitted you to see another day, and guarded you against every evil during the night.

2. Ask him, with childlike confidence, to keep you during the day from sin and every other evil.

3. Offer to him all your thoughts, words, and actions of the day, uniting them to the sufferings and death of Jesus Christ.

4. Make a firm resolution to commit no sin during the day. Be on your guard, especially against your most frequent and besetting sin. Consider well all

the dangers and occasions of sin, which you are likely to meet with, and reflect upon the means by which you may escape from them. Make a firm resolution to resist manfully every temptation which may fall in your way, and ask of God the necessary grace to do so.

Morning Prayer.

✠

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

THANKSGIVING.

O MY God! I adore thee, and I love thee with my whole heart. I thank thee for all the benefits which thou hast granted me, and especially for having protected me so mercifully this night.

PRAYER FOR NECESSARY GRACE.

O MY Jesus! bear me in thy hands this day. Mary, holy Virgin! may I find shelter under thy protecting mantle. And do thou, O heavenly Father! show me mercy, for the love of Jesus and of Mary. My Guardian Angel, and all my patron Saints, help me by your holy prayers.

GOOD INTENTION.

TO thee, my God, I offer all that I shall do, all that I may suffer during the day which is now begun. I unite all my actions and sufferings to the sufferings of Jesus and Mary, and I make the intention now to gain all the indulgences to which I may be entitled for any good works of mine this day.

RESOLUTION.

MY God! I firmly resolve to fly from sin, and I implore thee for Jesus' sake to grant me the grace of perseverance. And especially I am resolved that in every trial, taking refuge in thy holy will, the prayer of my heart shall be, "O Lord, thy will be done!"

Here set before your mind the labours and other occupations in which you are likely to be engaged throughout the day. Consider well how you can order all your affairs for the honour of God and the good of your neighbour. Call to mind your usual faults, also the dangers and the occasions of sin to which you will be exposed, and make the firm resolution to guard yourself carefully against these temptations and occasions; and especially against that one which you know to be the greatest and most dangerous of all. Say then, with a sincere heart:

O MY God! I am resolved to avoid this sin of ——— above all others, and with the greatest care, and to be on my guard against this dangerous occasion ———

Then recommend yourself to the intercession of Mary, to all the Saints, and to your holy Guardian Angel.

O MOST Holy Mary, Mother of God! and all ye blessed Saints of Paradise, pray to God for me, that I may not offend him to-day by any sin. And thou, Holy Angel, who art given to me by God for my Guardian, keep me this day from falling into any deliberate sin.

THE LORD'S PRAYER.

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

THE ANGELICAL SALUTATION.

HAIL, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

THE APOSTLES' CREED.

I BELIEVE in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church; the communion of saints; the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

THE CONFITEOR, OR GENERAL CONFESSION.

I CONFESS to Almighty God, to the blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly, in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

ACT OF FAITH.

O MY God! thou who art infallible Truth! I believe everything which the holy Church commands me to believe, because thou hast revealed it to her. I believe that thou art the Creator of heaven and earth, that thou dost reward the just in paradise, and punish the wicked eternally in hell. I believe that thou art one divine Essence in three persons, namely: the Father, the Son, and the Holy Ghost. I believe the incarnation, and the death of Jesus Christ. In a word, I believe all that the holy Church believes. I thank thee for having made me a Christian and a Catholic, and I protest that I will live and die in this holy faith.

ACT OF HOPE.

O MY God! I confide in thy promises, because thou art faithful, powerful, and merciful, and hope, through the merits of Jesus Christ, for the pardon of my sins, final perseverance, and the everlasting glory of paradise.

ACT OF CHARITY.

O MY God! I love thee with all my heart, and above all things, because thou art infinitely good and worthy of infinite love, and for love of thee I love my neighbour as myself.

ACT OF CONTRITION.

O MY God! I am heartily sorry for all my sins, because by them I have offended thee. I detest them above all things; and I am firmly resolved, by the help of thy holy grace, which I beseech thee to grant me now and always, rather to die than offend thee any more. Amen.

N.B.—It is a most profitable exercise for those whose way of life allows of it, to make at least a quarter of an hour s meditation after their morning prayers. See *Meditations* at page 255.

A PRAYER TO YOUR ANGEL GUARDIAN.

O ANGEL of God, to whose care I am committed by the supreme clemency, enlighten, defend, direct, and govern me this day, in all my thoughts, words and actions. Amen.

Bless us, O Lord, and preserve us from all evil, and bring us to eternal life; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

LITANY OF

The Most Holy Name of Jesus.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, Splendour of the Father,
Jesus, Brightness of eternal light,
Jesus, King of glory,
Jesus, Sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, the mighty God,

Have mercy on us.

Jesus, Father of the world to come,
Jesus, Angel of the Great Council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, Lover of chastity,
Jesus, Lover of us,
Jesus, God of peace,
Jesus, Author of life,
Jesus, Example of virtues,
Jesus, zealous Lover of souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of the poor,
Jesus, Treasure of the faithful,
Jesus, Good Shepherd,
Jesus, True Light,
Jesus, Eternal Wisdom,
Jesus, Infinite Goodness,
Jesus, the Way, the Truth, and the Life,
Jesus, the Joy of angels,
Jesus, King of patriarchs,
Jesus, Master of the apostles,
Jesus, Teacher of the evangelists,
Jesus, Strength of martyrs,
Jesus, Light of confessors,
Jesus, Purity of virgins,
Jesus, Crown of all saints,

Have mercy on us.

Be merciful unto us: *Spare us, O Jesus.*
Be merciful unto us: *Hear us, O Jesus.*
From all evil, *Lord Jesus, deliver us.*
From all sin, *Lord Jesus, deliver us.*
From thy wrath, *Lord Jesus, deliver us.*
From the snares of the devil, *Lord Jesus, deliver us.*

From the spirit of fornication,
From everlasting death,
From a neglect of thy holy inspiration,
Through the mystery of thy holy incarnation,
Through thy nativity,
Through thy divine infancy,
Through thy sacred life,
Through thy labours and travails,
Through thy agony and passion,
Through thy cross and dereliction,
Through thy pains and torments,
Through thy death and burial,
Through thy holy resurrection,
Through thy admirable ascension,
Through the coming of the Holy Ghost, the Comforter,
In the day of judgment,

Lord Jesus, deliver us.

Lamb of God, who takest away the sins of the world: *Spare us, O Lord Jesus.*
Lamb of God, who takest away the sins of the world: *Hear us, O Lord Jesus.*
Lamb of God, who takest away the sins of the world: *Have mercy on us, O Lord Jesus.*
Christ Jesus, *hear us.*
Christ Jesus, *graciously hear us.*

V. May the name of the Lord be blessed.

R. From henceforth, now, and for ever.

LET US PRAY.

O LORD Jesus Christ, who hast said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" grant, we beseech thee, to us thy supplicants, the gifts of thy divine love, that we may love thee with our hearts

in word and deed, and never cease from praising thee: who livest and reignest, etc.

O God, who hast rendered the most glorious name of thy only-begotten Son, our Lord Jesus Christ, most worthy to be loved with the highest affection by thy faithful, and to be exceeding dreadful to evil spirits, mercifully grant that all who devoutly honour the sacred name of Jesus on earth, may receive in this life the sweetness of holy consolation, and obtain in the future the happiness of eternal joy and bliss: through the same, etc.

May the divine assistance always remain with us. Amen.

SALVE REGINA.

HAIL! holy Queen, Mother of mercy, our life, our sweetness, and our hope, to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears; turn, then, most gracious Advocate, thine eyes of mercy towards us; and, after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O pious, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

THE BLESSING.

THE peace of our Lord Jesus Christ, the virtue of his sacred passion, the sign of his holy cross, the purity and humility of the Blessed Virgin Mary, the protection of the angels, and the intercession of all the saints and elect of God, be with me and defend me, now and at the hour of my death, sweet Jesus. Amen.

How to pass the day in a Holy Manner.

I.

Wherever you go, whatever you do, be always like one who walks in the presence of God. Remember that he is present everywhere, that his eye follows you everywhere, and that he knows your most secret thoughts.

II.

Begin everything you undertake with a good intention, and keep in mind the words of the Apostle: "Whether you eat or drink, or whatever else you do, do all to the glory of God."—1 *Cor.* x. 31.

AT WORK.

Before you begin your work, say, "All for thee O Lord; O my Jesus, all for thee!"

IN TEMPTATION.

When you are tempted to anger say, "O my Jesus, give me patience! Bless me, Mary, my Mother!"

If wicked thoughts come in your mind, say quickly—"Jesus and Mary help me!" Repeat the Hail Mary or some other prayer until you have banished them.

At the Angelus.

When the bell rings for the "Angelus," at morning, noon, and evening, remember how the Son of God became man in the womb of Mary, and say as follows:

The angel of the Lord declared unto Mary:
And she conceived of the Holy Ghost.

Hail Mary, etc.

Behold the handmaid of the Lord:
Be done unto me according to thy word.

Hail Mary, etc.

And the Word was made flesh,
And dwelt among us.

Hail Mary, etc.

PRAYER.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the Incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection; through the same Christ our Lord. Amen.

GRACE BEFORE MEAT.

BLESS us, O Lord, and these thy gifts, which of thy bounty we are about to receive; through Christ our Lord. *R.* Amen.

GRACE AFTER MEAT.

WE give thee thanks, Almighty God, for all thy benefits: who livest and reignest, world without end. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

Night Prayer.

✠

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father, etc.; Hail Mary, etc.; I believe in God, etc.

Blessed be the holy and undivided Trinity, now and for ever. Amen.

[The Rosary of the B. V. page 445.]

PRAYER.

O ETERNAL, Infinite, and Almighty God, whose glory the heaven of heavens cannot contain, look down on thy unworthy servant, prostrate at the feet of thy mercy, and humbly confessing to thee, in the sight of all thy holy angels and blessed saints, the sinfulness and vanity of my life, but especially the transgressions of this day, by which I have so grievously wounded my own soul.

GENERAL CONFESSION.

I CONFESS to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have grievously sinned in thought, word, and deed, through my fault, through my fault, through my exceeding great fault.

Here examine diligently what sins you may have fallen into this day, by thought, word, deed, or omission, and humbly confessing them, proceed thus:

Of these, and all my other sins, I most sincerely repent, and am heartily sorry for every thought, word, and deed by which I have displeased thy infinite

majesty, and provoked thy wrath and indignation against me, especially for my disobedience to so holy a law, and extreme ingratitude to so gracious and bountiful a God. I acknowledge, O Lord, that I have not merited the least of thy mercies, but rather deserve the severest of thy judgments; but as thou hast revealed thyself to be a God of pity and compassion, forgiving the iniquities of such as truly repent, I therefore, with a penitent and contrite heart, freely confess the guiltiness of my own conscience, and beseech the blessed Mary, ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, and, forgiving me my sins, bring me to everlasting life: through Christ our Lord. Amen.

May the Almighty and Merciful Lord grant me pardon, absolution, and remission of all my sins. Amen.

And now, O most gracious and liberal Benefactor, I praise and magnify thy holy name for thy great and innumerable benefits, proceeding purely from thy bounty, and intended wholly for my good—particularly for preserving me this day in the midst of so many dangers incident to my condition, and delivering me from so many calamities and miseries as are due to my sins.

Thou art my Creator, O my God, and kind Protector; thou art the ultimate end of my being, and supreme perfection of my nature. Under the shadow of thy wings is perpetual repose, and from the light of thy countenance flow eternal joy and felicity. To thee be glory and honour; to thee

adoration and obedience: from all thy creatures for ever. Amen.

And since thou hast ordained the day to labour, and the night to rest; as I praise thee for the blessings of this day, so I implore thy protection for this night to come. Let the eyes of thy providence watch over me, and thy holy angels set their guard about me; that, being safely delivered from all dangers, and healthily refreshed with moderate sleep, I may the better be enabled to perform the employments of my calling and state of life, and faithfully persevere in the discharge of the duties of thy service; and so daily advance to new victories over my passions, and to a more perfect observance of thy commandments; till, having passed my days in thy fear, I may end them in thy favour, and rejoice with thee for ever in thy heavenly kingdom: through Jesus Christ our Lord and only Saviour, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

AN ACT OF CONTRITION.

O DREAD Lord, and most indulgent Father of mercies, I, a wretched worm, have sinned against heaven and before thee, and am no more worthy to be called thy servant, much less to be accounted thy child, having repaid so much bounty with contempt, and so many benefits with ingratitude. Where shall I find punishment enough to atone for my sins, or tears enough to wash out my iniquities? Alas! I grieve not merely at those pains which I have deserved for my sins; it pierces my very heart that I have offended a God who ought to be beloved and honoured above all things. What shall I say, O Lord, in detestation of the crimes I

have committed? What shall I do to prevent my future relapse? Father, from henceforth the face of sin shall be more hideous to me than hell, and the least shadow of it more frightful than death. Forgive, O Almighty Lord, forgive, and have not the sins of my past life in remembrance. Why should the mighty Lord of heaven and earth be in wrath against so poor, so contemptible an object? Behold me, O God, not in thine anger, but according to the tender bowels of thy infinite mercy; for thou art our Father, and we are thy children; thou art our Maker, and we are as clay in thy hands; thou canst, with those waters drawn from the fountains of our blessed Saviour, cleanse our iniquities, and with the mixture of one drop of his most precious blood mould us again into vessels of honour. Of thee only, O merciful Father, I beg and hope for pardon; upon thee only do I call and depend for assistance, that I may hereafter constantly serve thee with a true and faithful obedience, and inseparably adhere to thee with a pure and perfect love for ever.

PRAYER FOR THE FAITHFUL DEPARTED.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed full remission of all their offences, that, through the help of pious supplications, they may obtain the pardon of which they have been always desirous: who livest and reignest, world without end. Amen.

V. Give them, O Lord, eternal rest.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

SAVE us, O Lord, waking; and keep us, sleeping; that we may watch with Christ, and rest in peace. Amen.

Preserve us as the apple of thine eye, and protect us under the shadow of thy wings. Vouchsafe, O Lord, to keep us this night without sin.

Have mercy on us, O Lord, have mercy on us.

May thy mercy be upon us, O Lord, as we have put our trust in thee.

O Lord, hear my prayer, and let my supplications come unto thee.

THE PRAYER.

VISIT, we beseech thee, O Lord, this habitation, and repel from it all the snares of the enemy. Let thy holy angels dwell herein to preserve us in peace; and may thy blessing be upon us for ever: through Christ our Lord. Amen.

THE LITANY OF
Our Blessed Lady of Loretto.

ANTHEM.

WE fly to thy patronage, O holy Mother of God! despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

THE LITANY.

LORD, have mercy on us, *Christ, have mercy on us.* Lord, have mercy on us.

Christ, hear us. *Christ, graciously hear us.*

God the Father of heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*
Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother inviolate,
Mother most amiable,
Mother most admirable,
Mother of our Creator.
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,

Pray for us.

Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,

Pray for us.

Lamb of God, who takest away the sins of the world: *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world: *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world: *Have mercy on us.*

Christ, hear us. *Christ, graciously hear us.*

Lord, have mercy on us. *Christ, have mercy on us.*

Lord, have mercy on us.

Our Father, etc.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection: through the same Christ our Lord. Amen.

V. May the divine assistance always remain with us. *R.* Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

TO THE BLESSED VIRGIN MARY.

O GLORIOUS Virgin Mary, I commit my soul and body to thy blessed trust this night and for ever, but more especially at the hour of my death. I recommend to thy merciful charity all my hopes, my consolation, my distress, and misery; my life and the end thereof: that through thy most holy intercession, all my works may be directed according to the will of thy blessed Son. Amen.

PRAYER TO ST. JOSEPH.

O BLESSED Joseph, father and guide of Jesus Christ in his childhood and youth, who didst lead him safely in his flight through the desert, and in all the ways of his childhood, be also my companion and guide in this pilgrimage of life, and never permit me to turn aside from the way of God's commandments; be my refuge in adversity, my support in temptation, my solace in affliction, until at length I arrive at the land of the living, where with thee and Mary, thy most holy Spouse, and all the Saints, I may rejoice for ever in Jesus my Lord. Amen.

A PRAYER TO YOUR GUARDIAN ANGEL.

O ANGEL of God, to whose holy care I am committed by the supreme clemency, enlighten, defend, and protect me this night, from all sin and danger. Amen.

THE BLESSING.

O GOD the Father, bless me; Jesus Christ, defend and keep me: the virtue of the Holy Ghost enlighten and sanctify me this night and for ever. Amen. Into thy hands, O Lord, I commend my spirit. Lord Jesus, receive my soul.

Devotions at Holy Mass.

"From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation; for my name is great among the Gentiles, saith the Lord of Hosts."—*Malach.* i. 11.

INSTRUCTION.

Of all the blessings and treasures which Jesus Christ has bequeathed to his holy Church, the august Sacrifice of the Mass is the greatest, most precious, and holiest. The Holy Mass is the sacrifice of the body and blood of Jesus Christ, which is offered to the heavenly Father on our altars under the species or appearances of bread and wine. It was instituted by our blessed Lord himself, in order to represent and continue that sacrifice which he made on the cross of Calvary. The sacrifice on the cross was made in a manifest and bloody manner: the Sacrifice of the Mass is made in a mystic and unbloody manner. It is made in a mystic manner; that is to say, when Christ is offered in the Mass, we cannot see him with our eyes as the Jews saw him on the cross, his body and his wounds, and his blood, but all we can see is that humble appearance of bread and wine under which he hides himself now from our sight. It is made in an unbloody manner; that is to say, in the Mass our Lord does not die again, his life is not taken as formerly by the shedding of his blood. Although he is really present on the altar, and he is there as a living victim, his death is only represented. Since his resurrection, he is our living Lord, and cannot die again. "Christ being risen from the dead, dieth no more; death hath no more dominion over him."

Jesus Christ, dying once on the cross, offered himself up for us to his heavenly Father: "He has blotted out our sins by his blood that was shed for us, and by his painful death," and thus he has reconciled us to the Father. But in order to leave us a perpetual memorial of this his great love, at that last supper which he partook with his disciples, he took bread in his holy hands, and after giving thanks to God, broke it, and gave it to them to eat, saying, "This is my body, which is given for you. Do this in commemoration of me." Also he took the chalice, and said, "This is the chalice, the new testament in my blood, which shall be shed for you."—*St. Luke*, xxii. 19, 20.

By these words, "Do this in commemoration of me," Jesus gave to his Apostles, and their successors, the Bishops and Priests of the Church, the power to change the bread and the wine into his most holy body and blood. The Priest blesses the bread and wine as Christ did, he speaks over them the same words of consecration which Christ spoke; and thus the bread and wine are changed now on the altar, as they were at the last supper, into the body and blood of Jesus Christ. As Jesus Christ sacrificed himself on the cross to his heavenly Father for our sins, so here on the altar, he offers himself up to the same heavenly Father, by the hands of the Priest.

After the consecration, which the Priest makes by saying over the bread and wine the same words which Jesus Christ said at the last supper, there is no longer any bread and wine on the altar, but the true and living Jesus Christ, at the same time God and man, really present, although hidden under the appearance of bread and wine.

The Priest offers up Jesus Christ to his heavenly

Father, in the name of the Holy Catholic Church; and the prayer of the Church, together with the pious desires and prayers of the faithful, are united with this holy sacrifice. It is Jesus Christ rather who upon the altar offers himself up, and prays for us, and we may confidently hope that what we cannot obtain from God by our prayers alone, we can obtain through the Holy Mass, in which Jesus Christ himself prays for us and with us.

It is an excellent practice, therefore, for those who can, to be present daily at this most holy sacrifice, of which St. Augustine says: "One who devoutly hears the Holy Mass will fall into no mortal sin, and will obtain the pardon of his venial sins." It is good to be present every day; for to hear Mass on a Sunday or holiday is, of course, not only good, but a necessary duty; and to be absent on these days, without a strong reason, is a mortal sin. Be present then, as often as you can, and while the sacrifice goes on, imagine yourself standing near the Saviour when he celebrated his last supper with his disciples; or, if you please, on Mount Calvary, at the foot of the cross, upon which he offered himself to his heavenly Father for the sins of the world.

In order to have a part in the merits of the holy Sacrifice of the Mass, either you must follow the actions and prayers of the Priest, especially at the three principal points, namely, at the Offertory, the Consecration, and the Communion; or make a meditation upon the passion of Christ; or you may make use of devout prayers as you find them in your prayer-book; or, in fine, any other devout exercise best suited to your own feelings of devotion, uniting all the while your intention to the intention of the sacrificing Priest.

ACTS OF

Contrition, Faith, Hope, and Charity.

A PRAYER BEFORE THE ACTS.

O ALMIGHTY and Eternal God, grant unto us an increase of Faith, Hope, and Charity : and, that we may obtain what thou hast promised, make us love and practise what thou commandest: through Jesus Christ our Lord. Amen.

AN ACT OF CONTRITION.

O MY God, I am heartily sorry for having offended thee; and I detest my sins most sincerely, because they displease thee, my God, who, for thy infinite goodness and most amiable perfections, art so deserving of all my love ; and I firmly purpose, by the assistance of thy holy grace, never more to offend thee.

AN ACT OF FAITH.

O MY God, I firmly believe that thou art one only God, the Creator and Sovereign Lord of heaven and earth, infinitely great and infinitely good. I firmly believe that in thee, one only God, there are three Divine Persons, really distinct and equal in all things, the Father, the Son, and the Holy Ghost. I firmly believe that Jesus Christ, God the Son, became man; that he was conceived by the Holy Ghost, and was born of the Virgin Mary; that he suffered and died on a cross to redeem and save us; that he arose on the third day from the dead ; that

he ascended into heaven; that he will come at the end of the world to judge mankind; and that he will reward the good with eternal happiness, and condemn the wicked to the everlasting pains of hell. I believe these, and all other articles which the Holy Roman Catholic Church proposes to our belief, because thou, my God, the Infallible Truth, hast revealed them, and thou hast commanded us "to hear the Church, which is the pillar and the ground of truth." In this faith I am firmly resolved, by thy holy grace, to live and die. (*Matt.* xviii. 17; 1 *Tim.* iii. 15.)

AN ACT OF HOPE.

O MY God, who hast graciously promised every blessing, even heaven itself, through Jesus Christ, to those who keep thy commandments, relying on thy infinite power, goodness, and mercy, and confiding in thy sacred promises, to which thou art always faithful, I confidently hope to obtain pardon of all my sins; grace to serve thee faithfully in this life, by doing the good works thou hast commanded, and which, with thy assistance, I will perform; and eternal happiness in the next: through my Lord and Saviour Jesus Christ.

AN ACT OF CHARITY.

O MY God, I love thee with my whole heart and soul, and above all things, because thou art infinitely good and perfect, and most worthy of all my love; and for thy sake I love my neighbour as myself. Mercifully grant, O my God, that having loved thee on earth, I may love and enjoy thee for ever in heaven.

Prayer before Mass.

O MERCIFUL Father, who didst so love the world as to give up for our redemption thy beloved Son; who, in obedience to thee, and for us sinners, humbled himself even unto the death of the cross, and continues to offer himself daily, by the ministry of his priests, for the living and the dead; we humbly beseech thee, that, penetrated with a lively faith, we may always assist with the utmost devotion and reverence at the oblation of his most precious body and blood, which is made at Mass, and thereby be made partakers of the sacrifice which he consummated on Calvary.

In union with thy Holy Church and its minister, and invoking the Blessed Virgin Mary, Mother of God, and all the angels and saints, we now offer the adorable Sacrifice of the Mass to thy honor and glory, to acknowledge thy infinite perfections, thy supreme dominion over all thy creatures, our entire subjection to thee, and total dependence on thy gracious providence, and in thanksgiving for all thy benefits, and for the remission of our sins.

We offer it for the propagation of the Catholic Faith, for our most Holy Father the Pope, for our archbishop (or bishop), and for all the pastors and clergy of thy Holy Church, that they may direct the faithful in the way of salvation; for the Queen, and for all that are in high station, that we may lead quiet and holy lives; for peace and good-will among all states and people; for the necessities of mankind; and particularly for the congregation here present; to obtain all blessings we stand in need of

in this life, everlasting happiness in the next, and eternal rest to the faithful departed.

And, as Jesus Christ so ordained, when he instituted at his Last Supper this wonderful mystery of his power, wisdom, and goodness, we offer the Mass in grateful remembrance of all he has done and suffered for the love of us; making special commemoration of his bitter passion and death, and of his glorious resurrection and ascension into Heaven. Vouchsafe, O Almighty and Eternal God (for to thee alone the homage of sacrifice is due), graciously to accept it for these and all other purposes agreeable to thy holy will. And, to render it the more pleasing, we offer it to thee through the same Jesus Christ, thy beloved Son, our Lord and Saviour, our High Priest and Victim, and in the name of the Most Holy Trinity, the Father, the Son, and the Holy Ghost, to whom be honor, praise, and glory, for ever and ever. Amen.

Prayers at Mass.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

A PRAYER AT THE BEGINNING OF MASS.

O ALMIGHTY Lord of heaven and earth, behold I, a wretched sinner, presume to appear before thee this day, to offer up to thee by the hands of our High Priest, Jesus Christ, thy Son, the sacrifice of his Body and Blood, in union with the sacrifice which he offered to thee upon the cross: first, for thine own honour, praise, adoration, and glory; secondly, in remembrance of his death and passion; thirdly, in thanksgiving for all thy blessings bestowed on thy whole Church, whether triumphant in heaven or militant on earth, and especially for those bestowed on me, the most unworthy of all; fourthly, for obtaining pardon and remission of all my sins, and of those of all others, whether living or dead, for whom I ought to pray; and lastly, for obtaining all graces and blessings both for myself and for thy whole Church. Oh! be thou pleased to assist me by thy grace, that I may live this day as I ought

to do, in thy divine presence, and that I may so commemorate the death and passion of thy Son, as to partake most plentifully of the fruits thereof: through the same Jesus Christ our Lord.

A PRAYER AT THE CONFITEOR.

O BLESSED Trinity, one God, Father, Son, and Holy Ghost, prostrate in spirit before thee, I here confess, in the sight of the whole court of heaven, and of all thy faithful, my innumerable treasons against thy divine Majesty. I have sinned, O Lord, I have sinned: I have grievously offended thee through the whole course of my life, in thought, word, and deed, and therefore am unworthy to lift my eyes to heaven, or so much as to name thy sacred name: how much more am I unworthy to appear here in thy sanctuary, and to assist among thy angels at these heavenly mysteries, which require so much purity; because Jesus Christ himself is here in person both Priest and Victim! But, O my God, thy mercies are above all thy works, and thou wilt not despise a contrite and humble heart; and therefore I here venture to come into thy presence, and with the poor publican, and, as I hope, with the same penitential spirit,

I strike my breast, and say, O God, be merciful to me a sinner; O God, be merciful to me a sinner; O God, be merciful to me a sinner. And I humbly hope to find this mercy which I crave, through that passion and death which is here celebrated. O Fountain of mercy, grant this mercy to me and to all poor sinners. Amen.

A PRAYER AT THE INTROIT.

GRANT, O Lord, that we may be truly prepared for offering this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we cry aloud to thee for mercy.

THE KYRIE ELEISON.

HAVE mercy on us, O Lord, and forgive us all our sins; and though we have nothing of our own to move thy goodness, let our persevering prayers prevail. Have mercy on us, O Lord, have mercy on us.

THE GLORIA IN EXCELSIS.

GLORY be to God on high, and on earth peace to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory, O Lord God, O heavenly King, O God the Father Almighty. O Lord Jesus

Christ, the only-begotten Son! O Lord God! O Lamb of God! O Son of the Father! O thou who takest away the sins of the world, have mercy on us. O thou who takest away the sins of the world, hear our prayer; O thou who sittest at the right hand of the Father, have mercy on us. For thou only art holy; thou only art Lord; thou only art most high, O Jesus Christ, together with the Holy Ghost, in the glory of God the Father. Amen.

A PRAYER AT THE COLLECTS.

O ALMIGHTY and eternal God, we humbly beseech thee mercifully to give ear to the prayers here offered thee by thy Priest, in the name of thy whole Church, and in behalf of us thy people. Accept them to the honour of thy name, and the good of our souls; and grant to us all mercy, grace, and salvation: through our Lord Jesus Christ. Amen.

ON THE FESTIVAL OF A SAINT.

GRANT, we beseech thee, Almighty God, that the examples of thy saints may effectually move us to reform our lives, that while we celebrate their festivals, we may also imitate their actions: through our Lord Jesus Christ. Amen.

A PRAYER AT THE EPISTLE.

THOU hast vouchsafed, O Lord, to teach us thy sacred truths by the prophets and apostles. Oh! grant that we may so improve by their doctrine and examples in the love of thy holy name, and of thy holy law, that we may show forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by thy light, and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts: through our Lord Jesus Christ.

AT THE GRADUAL.

HOW wonderful, O Lord, is thy name in the whole earth! I will bless thee, O Lord, at all times; thy praise shall ever be in my mouth. Be thou my God and my Protector for ever; I will put my whole trust in thee; Oh! let me never be confounded.

AT THE GOSPEL.

MAYST thou be ever adored and praised, O Lord, who, not content to instruct and inform us by thy prophets and apostles,

hast even vouchsafed to speak to us by thy only Son, our Saviour Jesus Christ, commanding us by a voice from heaven to hear him: grant us, O merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread Jesus, in thy gospel, is truth itself; nothing but wisdom in thy actions; power and goodness in thy miracles; light and instruction in thy words. With thee, sacred Redeemer, are the words of eternal life; to whom shall we go but thee, eternal Fountain of Truth? Give me, O God, grace to practise what thou commandest, and command what thou pleasest.

THE NICENE CREED.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God, Light of Light, true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN. He

was crucified also for us, suffered under Pontius Pilate, and was buried; the third day he rose again, according to the Scriptures; and ascended into heaven, sitteth at the right hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy, catholic, and apostolic Church. I confess one baptism for the remission of sins. And I await the resurrection of the dead, and the life of the world to come. Amen.

AT THE OFFERTORY.

ACCEPT, O eternal Father, this offering which is here made to thee by thy Priest, in the name of us all here present, and of thy whole Church. It is as yet only bread and wine, but, by a miracle of thy power and grace, will shortly become the Body and Blood of thy beloved Son. He is our High Priest, and our Victim. With him and through him we desire to approach to thee this day, and by his hands to offer

thee this sacrifice, for thine own honour, praise, and glory; in thanksgiving for all thy benefits; in satisfaction for all our sins, and for obtaining conversion for all unbelievers, and mercy, grace, and salvation for all thy faithful. And with this offering of thine only begotten Son, we offer ourselves to thee, begging, that by virtue of this sacrifice we may be happily united to thee, and that nothing in life or death may ever separate us any more from thee: through Jesus Christ our Lord. Amen.

AT THE LAVABO, OR WASHING OF THE FINGERS.

OH, what cleanness and purity of heart ought we to bring with us to this great sacrifice! but, alas! I am a poor unclean sinner. Oh! wash me, dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

Glory be to the Father, etc.

WHEN THE PRIEST STANDS BOWING DOWN AT THE MIDDLE OF THE ALTAR.

O MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's passion,

resurrection, and glorious ascension: and grant that we may die with him to our sins, rise with him to a new life, and ascend with him to thee. Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us: through the same Jesus Christ our Lord. Amen.

AT THE ORATE FRATRES.

MAY the Lord receive this sacrifice from thy hands, to the praise and glory of his own name, for our benefit, and that of all his holy Church.

AT THE SECRETA.

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to thee; and as we offer it to the honour of thy name, so may it be to us a means of obtaining thy grace here, and life everlasting hereafter: through our Lord Jesus Christ. Amen.

ON THE FESTIVAL OF A SAINT.

SANCTIFY, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant, and so

strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honour: through our Lord Jesus Christ.

AFTER THE PRIEST SAYS IN A LOUD VOICE, PER OMNIA SÆCULA SÆCULORUM, SAY:

IT is truly meet and just, right, and available to salvation, that we always and in all places, give thanks to thee, holy Lord, Father Almighty, eternal God, through Christ our Lord; by whom the angels praise thy Majesty, the dominations adore it, the powers tremble before it, the heavens and heavenly virtues, and blessed seraphim, with common jubilee glorify it; together with whom we beseech that we may be admitted to join our voices, saying in an humble manner:

Holy, holy, holy, Lord God of Sabaoth; heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord, Hosanna in the highest.

AT THE BEGINNING OF THE CANON.

O ETERNAL and most merciful Father, behold we come to offer thee our homage this day; we desire to adore,

praise, and glorify thee, and to give thee thanks for thy great glory, joining our hearts and voices with all thy blessed in heaven, and with thy whole Church upon earth. But acknowledging our great unworthiness and innumerable sins, for which we are heartily sorry and humbly beg thy pardon, we dare not venture to approach thee otherwise than in company of thy Son, our Advocate and Mediator, Jesus Christ, whom thou hast given us to be both our High Priest and Sacrifice. With him, therefore, and through him, we venture to offer thee this sacrifice; to his most sacred intentions we desire to unite ours; and with this offering which he makes of himself, we desire to make an offering of our whole being to thee. With him, and through him, we beseech thee to exalt thy holy Catholic Church throughout the whole world; to maintain her in peace, unity, holiness, and truth; to have mercy on thy servant our Sovereign Pontiff, our Bishop and Clergy, our Rulers, and all that truly fear thee; on our [*parents, children*], friends and benefactors; on all those whom we have in any way scandalized, injured, or offended, or for whom we are in any other way bound to pray; on all that are

in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor sinners; that we may be all converted to thee, and find mercy, through Jesus Christ thy Son; through whom we hope one day to be admitted into the company of all thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

AT THE ELEVATION OF THE HOST.

HAIL, eternally, most sacred flesh of Christ, to me before all, and above all, sweetness supreme! The body of our Lord Jesus Christ be to me, a sinner, the way and the life! Amen.

AT THE ELEVATION OF THE CHALICE.

HAIL, eternally, heavenly drink, to me before all, and above all, sweetness supreme! The body and blood of our Lord Jesus Christ profit me, a sinner, as an eternal remedy, unto life everlasting. Amen.

AT THE ELEVATION.

A VICTIM of Salvation! Eternal King! Incarnate Word! sacrificed for me,

and all mankind! Precious body of the Son of God! Sacred flesh, torn with nails, pierced with a lance, and bleeding on a cross, for us poor sinners! Amazing goodness! infinite love! O let that tender love plead now on my behalf: let all my iniquities be here effaced, and my name be written in the Book of Life. I believe in thee; I hope in thee; I love thee. To thee be honour, praise, glory, and benediction, for ever and ever. Amen.

O sacred Blood, flowing from the wounds of Jesus Christ, and washing away the sins of the world! cleanse, sanctify, and preserve my soul, that nothing may ever separate me from thee. Behold, O eternal Father, thy only begotten Son, and look upon the face of thy Christ, in whom thou art well pleased. Hear the voice of his Blood, crying out to thee, not for vengeance, but for mercy and pardon. Accept this divine oblation, and through the infinite merits of all the sufferings that Jesus endured on the cross for our salvation, be pleased to look upon us, and upon all thy people, with an eye of mercy. Have mercy on us, dear Jesus, and grant that thy Blood may not be shed in vain for us, we humbly beseech thee. Amen.

AFTER THE ELEVATION.

LOOK down now, O Lord, we beseech thee, upon this sacred Victim, which was once offered to thee upon the cross, and is now daily offered to thee. Remember that thy only begotten Son, for us poor sinners, was conceived and born into this world; that he suffered a bitter agony and sweat of blood; for us he was betrayed into the hands of sinners, buffeted, spit upon, and in many ways abused; for us he was scourged at a pillar, crowned with thorns, and nailed to the cross; for us he died, and for us he triumphed over death by his resurrection, and he opened heaven for us by his ascension. We desire gratefully to commemorate all these mysteries this day, in the oblation of this pure and holy sacrifice. Oh! look not on our sins, but on the infinite ransom paid for them. And whilst we offer it here below upon our altars, do thou receive it upon thy altar above, from the hands of the Angel of the great Council, the eternal Priest; and from thence send down thy blessing upon all of us, who here below assist at thy divine mysteries: through the same Jesus Christ our Lord. Amen.

ANOTHER PRAYER.

LOOK down, O Lord, from thy sanctuary, and from the high habitation of heaven, and behold this sacred Victim, which our great High Priest, thine own Son, the Lord Jesus, immolates unto thee for the sins of his brethren, and be propitious to the multitude of our iniquities. Behold, the voice of the blood of Jesus, our Brother, crieth to thee from the cross! Graciously hear, O Lord; be appeased, O Lord; hearken, and do not delay for thy own sake, my God, because thy name is invoked upon this city, and upon thy people; and do with us according to thy mercy.

AT THE MEMENTO FOR THE DEAD.

REMEMBER also, O Lord, thy servants who are gone before us with the sign of faith, and repose in the sleep of peace.

To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of rest, light, and peace: through the same Jesus Christ our Lord. Amen.

AT THE NOBIS QUOQUE PECCATORIBUS.

WE humbly implore thy mercy, O Lord, for ourselves also: we beg pardon for all our sins; we desire to detest them,

and to renounce them for ever. All our hope is in the multitude of thy tender mercies, from which we confidently expect forgiveness, through Jesus Christ; and to be one day, through him, admitted into the company of the blessed apostles and martyrs, in thy heavenly paradise. In the meantime we desire to offer thee daily, through him, all honour and glory.

AT THE PATER NOSTER.

INSTRUCTED by thy saving precepts, and following thy divine directions, we presume to say:

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our offences, as we forgive them who offend us; and lead us not into temptation: but deliver us from evil. Amen.

Deliver us from those evils which we labour under at present; from past evils, which can be nothing but our manifold sins; and from the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

AT THE BREAKING OF THE HOST.

THY body was broken, and thy blood was shed for us; grant that the commemoration of this holy mystery may obtain for us peace; and that those who receive it may find everlasting rest.

AT THE AGNUS DEI.

LAMB of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, grant us peace.

AFTER THE AGNUS DEI, SAY:

IN saying to thy apostles, my peace I leave you, my peace I give you. thou hast promised, O Lord, to all thy Church, that peace which the world cannot give—peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee, to whom we heartily desire to be united through this blessed Sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptation, or fall into our common weaknesses.

AT THE DOMINE, NON SUM DIGNUS, SAY THRICE:

LORD, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

DURING THE ABLUTIONS AND POST COMMUNION, MAKE A SPIRITUAL COMMUNION AS FOLLOWS.

O MY divine Saviour! I fervently adore thee in this sacred and venerable sacrament; I love thee with all the affections of my heart, and I hope with confidence in that infinite goodness which induces thee to remain among us. O that I could this moment enjoy the happiness of really communicating! O that I could this day receive that precious body which was once sacrificed for my love, and that adorable blood which flowed from thy sacred veins to wash away the sins of the world! But, alas! I am most unworthy of so great a favour. I do not deserve to receive thee, O God of all sanctity! Yet I ardently desire to do so, and I humbly conjure thee to accept this desire, and to give thyself to me by the influence of thy all-powerful grace. Come, O my God! my only Good! come to me, for I now offer thee my whole heart, most ardently desiring that it should belong to thee for whose love it was created,

and whose love can alone make it truly happy. I now consecrate and present to thee all my thoughts, words, and actions, from this moment to the happy day of my next communion, in union with thy infinite merits, and as a preparation for that great happiness. O my God, I already look forward to it with joy, and I beg of thee most earnestly to grant me such purity of heart, and such fervent dispositions in approaching to thy holy table, that each communion may produce in my soul an increase of thy fear and love, and strengthen me to perform the exalted duties of a true Christian, in whatever situation of life thy providence shall hereafter place me.

A SPIRITUAL COMMUNION.

O MY sweet Saviour Jesus Christ, thou art my Sovereign Good, the Fountain of all Good, my God and my All. I most firmly believe, that for us sinners, and for our salvation, thou wast pleased to come down from heaven, to take upon thee, by the mystery of thy incarnation, our human nature, and to become one of us, that so thou mightest be our High Priest and our Victim. I most firmly believe that thou offeredst thyself upon the cross a

sacrifice for us all, after having suffered many cruel torments for us; and that by thy glorious resurrection and admirable ascension, thou hast opened the gates of heaven for us. I most firmly believe, that in these sacred mysteries thou art truly and really present, and that thy sacred body and blood are here offered up in sacrifice, and verily and indeed received by the faithful in remembrance of thy death. Oh! how happy are those souls who worthily receive thee in this divine sacrament. Oh! what graces, what sanctity do they receive from this fountain of all sanctity. Oh! that I were so happy as to approach this day to thy heavenly banquet, and to feed on the food of life, the bread of angels! But, alas! I am the most wretched of all sinners, who, from my first coming to the use of reason, till this hour, have in innumerable ways offended thee, my God. My soul is overspread with an universal leprosy, covered on all sides with ulcers, and unclean and filthy beyond measure, and therefore, infinitely unworthy to approach to the Lord of all purity and sanctity. In this lamentable state that I am, I dare not so much as look up to thine altar, much less approach to it, but with

eyes and heart cast down, and with a deep sense of my manifold treasons, and great unworthiness, I humbly beg pardon of thee for all my sins, and implore thy mercy. Oh! merciful Saviour, have compassion on me, and suffer me at least to sigh after thee; and though I am unworthy of thine embraces, permit me, like the penitent Magdalen, to present myself at least before thy feet, and wash them in spirit with my tears! Oh! may thy sacred blood, which thou hast shed for all sinners, cleanse my poor soul this day from all its filth. Oh! come to me, dear Lord, in spirit, and take possession of all the powers of my soul. Oh! let me be thine, and thou mine from henceforth and for ever; and grant that nothing in life or death may ever separate me from thee any more. In this one prayer, hear me, O Lord, and in all things else do with me what thou wilt.

AFTER THE COMMUNION.

I RETURN thee now most hearty thanks, O my God, through Jesus Christ thy Son, that thou hast been pleased to deliver him up to death for us, and to give us his body and blood, both as a sacrament and a sacrifice, in these holy mysteries; at

which thou hast permitted me, a most unworthy sinner, to assist this day. May heaven and earth bless and praise thee for ever, for all thy mercies. Oh! pardon me, dear Lord, all my distractions, and the manifold negligences which I have been guilty of this day in thy sight; and let me not depart without thy benediction. Behold, I desire from this moment to give up myself, and all that belongs to me, into thy hands; and I beg that all my undertakings, all my thoughts, words, and actions, may henceforward tend to thy glory: through the same Jesus Christ our Lord. Amen.

THE BEGINNING OF THE GOSPEL OF ST. JOHN.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but

was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name; who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt amongst us (and we saw his glory, the glory as it were of the only begotten of the Father), full of grace and truth.

A PRAYER AFTER MASS.

I RENDER thee all possible praise and thanks, O sovereign Creator, for the favour I have this day received of thy bounty, and of which many better deserving Christians are deprived. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions, and grant that, by the strength and virtue of these divine mysteries, I may go on cheerfully in the path of thy commandments, love, and service, amidst all the temptations, troubles, and dangers of my

life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom, where, with thy blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more worthily celebrate thy infinite goodness and mercy with uninterrupted canticles of eternal praise, admiration, and gratitude. Amen.

Method of assisting at Mass,

BY ST. LEONARD, OF PORT MAURICE.

Divide the Mass into four parts. In the first part, which will be from the beginning to the Gospel, humble yourself with Jesus, and, sinking into the abyss of your own nothingness, confess sincerely that you are a most miserable nothing before the majesty of God; and thus humbled interiorly, and also with a composed and modest exterior, say:

AH! my God, I adore thee. I acknowledge thee for my Lord and Master of my soul. I protest that all I am and have are thy gifts. And because thy majesty merits infinite honour and homage, I, who am a poor, miserable creature, utterly incapable of paying the great debt which I owe to thee, offer to thee the humiliations and homage which Jesus pays to thee on the altar. What Jesus does, I also intend to do. I humble and prostrate myself with him before thy majesty. I adore thee with the same adoration which Jesus offers to thee. I am filled with joy and delight in reflecting that Jesus gives thee, for me, infinite honour and homage.

Repeat many internal acts of this kind. You need not adhere to the words; it is better to use the language which your own devotion will dictate. Oh, how fully will you pay your first debt by assisting at the first part of the Mass in this manner,

In the second part, which will be from the Gospel to the Elevation, you shall discharge your second obligation. Reflecting for a moment on the enormity of your sins, and on the immense debt which you have contracted by them towards the divine justice, say, with a humble heart:

BEHOLD, my God, the traitor that has so often rebelled against thee. Ah, with a sorrowful heart, and with all the affections of my soul, I abhor and detest my most grievous sins, and I offer for them the same satisfaction which Jesus presents to thee on the altar. I offer to thee all the merits of Jesus, the blood of Jesus, Jesus entirely, God and man, who is here immolated again for me. And since my Jesus himself is, on this altar, my mediator and my advocate, and since, with his most precious blood, he implores pardon for me, I unite with the cry of his blood, and supplicate mercy for all my sins. The blood of Jesus cries for mercy ; and my sorrowful heart also implores mercy. Ah ! my dear God, if my tears do not move thee, let, at least, the groans of my Jesus excite thy pity. Why should he not obtain for me that mercy which he merited for the whole human race, upon the cross? Yes, I hope that, for the sake of that most precious blood, thou wilt pardon all my most grievous sins, which I will continue to bewail till my last breath.

Repeat many such acts of true contrition, and rest assured that you shall thus most fully discharge the debt which you have contracted by so many grievous sins.

In the third part, from the Elevation to the Communion, reflecting on the great and important benefits received from God, you shall, in return for them, offer to him a gift of infinite value, that is, the body and blood of Christ. Invite all the angels and saints to thank God in the following, or in some other similar manner:

BEHOLD me, O my most loving God, loaded with the general and particular benefits which thou hast bestowed, and wilt bestow upon me, in time and eternity. I know that thy mercies to me

have been and are infinite. But I am ready to pay thee for all, even to the last farthing. Behold the tribute of my gratitude. The payment which I offer for all thy goodness is this divine blood, this most precious body, this innocent victim, which I present to thee by the hands of thy priest. I am certain that this oblation is sufficient to pay for all the gifts thou hast conferred upon me; this gift of infinite value is an equivalent for all the favours I have ever received, or now receive from thee Ah! ye holy angels, and all ye blessed spirits, help me to thank my God; and in thanksgiving for his great benefits, offer to him not only this Mass, but all the Masses that are now being celebrated throughout the whole world, that his loving goodness may be fully recompensed for all the graces which he has bestowed, and is to bestow upon me now and for eternity. Amen.

Oh! how pleasing to our good God will be such an affectionate thanksgiving! What satisfaction will be afforded to him by this sole oblation, which, because of its infinite value, has greater efficacy than all other offerings!

In the fourth part, from the Communion to the end of the Mass, ask with great confidence the divine grace, knowing that during that time Jesus is united with you, and prays and supplicates for you. Dilate your heart, then, and ask not things of little value, but great graces; for great indeed is the oblation of the divine Son, which you present to the Father. Say to him with a humble heart:

MY dear God, I acknowledge that I am utterly unworthy of thy favours; I confess my infinite unworthiness, and that, for my manifold and grievous sins, I do not deserve to be heard. But how canst thou refuse to hear thy divine Son, who, on this altar, prays for me, and offers for me his blood and his life? Ah! my most loving God, hear the prayers of this my great advocate, and, for his sake, grant me all the graces which thou knowest to be necessary to secure the great affair of my eternal salvation. I

am now encouraged to ask of thee a general pardon of all my sins, and the gift of final perseverance. Trusting in the prayers of my Jesus, I ask of thee, O my God, all virtues in an heroic degree, and all the efficacious helps necessary to make me truly a saint. I ask of thee the conversion of all sinners, and particularly those who are related to me. Amen.

Pray, pray for yourself, and for all poor sinners; pray with great confidence, and be assured that your prayers, united with the prayers of Jesus, shall be heard.

But pray particularly for sorrow for your sins, for the gift of perseverance and of divine love; and recommend to God, in a special manner, your relatives, sinners, and the souls in purgatory.

OFFERING TO BE MADE AT MASS.

ETERNAL Father, I offer to thee the sacrifice which thy beloved Son Jesus made of himself upon the cross, and now renews upon this altar; and I offer it to thee in the name of all creatures, together with the Masses which have been celebrated, and which shall be celebrated, in the whole world, in order to adore thee, and to give thee the honour which thou dost deserve; to render to thee due thanks for thy innumerable benefits, to appease thy anger for our sins, and to give thee due satisfaction for them; to entreat thee also for myself, for the Church, for the whole world, and for the blessed souls in purgatory. Amen.

Prayers at Mass for Deceased Friends.

A PRAYER BEFORE MASS.

O ETERNAL God! who, besides the general precepts of charity, hast commanded a particular respect to be shown to parents, kindred, and benefactors, and by the institution of the Sacrifice of the Mass, hast left us the means of testifying our love and gratitude towards them even after death, vouchsafe that the Mass I this day offer in union with thy minister, for the souls of N. and N., may shorten their sufferings, if they be still detained in the purifying flames of purgatory.

As there may be many of my friends, relatives, or ancestors. tormented in these intense flames, who were the instruments of thy Providence, in bestowing on me existence, education, and innumerable blessings, grant that I may be the means of obtaining for them a speedy release from their excessive sufferings, and a free admittance to thy eternal joys: through Jesus Christ our Lord.

AT THE BEGINNING OF MASS.

O ALMIGHTY God! with whom the spirits of the just live, and in whose holy custody are the souls of all that depart hence in an inferior degree of grace, and are therefore detained in a state of suffering; as we bless thee for the saints already admitted into thy glory, so we humbly offer up our prayers for the afflicted souls who continually sigh after the day of their deliverance.

If among them be the souls of those for whom we this day petition, vouchsafe to pardon their sins, that they may behold thee, and in thy glorious light eternally rejoice: through Jesus Christ our Lord. Amen.

INTROIT. *Psalm* lxiv.

GRANT them, O Lord, eternal rest, and let perpetual light shine on them. *Ps.* A hymn becometh thee, O Lord, in Sion, and a vow shall be paid thee in Jerusalem: hear my prayer, all flesh shall come to thee. Grant them, &c. to *Ps.*

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.	Each repeated three times.

COLLECT.

O GOD! the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of their sins, that, through the help of pious supplications, they may obtain the pardon they have always desired. Who livest, &c.

LESSON. *Rev.* xiv. 13.

IN those days: I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours: for their works follow them.

GRADUAL.

ETERNAL rest grant to them, and may perpetual light shine on them. *V. Ps.* cxi. The just shall be in everlasting remembrance: he shall not fear the evil hearing.

TRACT.

RELEASE, O Lord! the souls of all the faithful departed, from the bonds of their sins. *V.* And by the assistance of thy grace, may they escape the sentence of condemnation. *V.* And enjoy the bliss of eternal light.

THE SEQUENCE FOR THE DEAD.

THE day of wrath, that dreadful day,	DIES iræ, dies illa,
Shall the whole world in ashes lay,	Solvet sæculum in favilla,
As David and the Sibyl say.	Teste David cum Sibylla.
What horror must invade the mind,	Quantus tremor est futurus,
When the approaching Judge shall find	Quando Judex est venturus,
Few venial faults in all mankind!	Cuncta stricte discussurus!
The last loud trumpet's wond'rous sound	Tuba mirum spargens sonum
Shall through the rending tombs rebound,	Per sepulchra regionum,
And wake the nations under ground.	Coget omnes ante thronum.
Nature and death shall with surprise	Mors stupebit, et natura,
Behold the trembling sinner rise,	Cum resurget creatura,
To view his Judge with conscious eyes.	Judicanti responsura.
Then shall, with universal fear,	Liber scriptus proferetur,
The seven-sealed judgment book appear,	In quo totum continetur,
To scan the whole of life's career.	Unde mundus judicetur.
The Judge ascends his awful throne,	Judex ergo cum sedebit,

Each secret sin shall here be known.	Quidquid latet, apparebit.
All must with shame confess their own.	Nil inultum remanebit.
Ah, wretched! what shall I then say,	Quid sum, miser! tunc dicturus,
What patron find, my fears t'allay,	Quem patronum rogaturus,
When even the just shall dread that day?	Cum vix justus sit securus?
Thou mighty, formidable King!	Rex tremendæ majestatis!
Of mercy unexhausted spring!	Qui salvandos salvas gratis!
Save me! O save! and comfort bring.	Salva me fons pietatis.
Remember what my ransom cost;	Recordare Jesu pie,
Let not my dear-bought soul be lost.	Quod sum causa tuæ viæ;
In storms of guilty terrors tost.	Ne me perdas illa die.
In search of me why feel such pain;	Quærens me, sedisti lassus:
Why on thy cross such pangs sustain,	Redemisti, crucem passus,
If now those sufferings must be vain?	Tantus labor non sit cassus.
Avenging Judge, whom all obey,	Juste Judex ultionis,
Cancel my debt, too great to pay,	Donum fac remissionis
Before the sad accounting day.	Ante diem rationis.

O'erwhelmed, oppressed with doubts and fears,	Ingemisco tanquam reus,
Their load my soul in anguish bears:	Culpa rubet vultus meus,
I sigh, I weep—accept my tears.	Supplicanti parce, Deus.
Thou, who wert moved at Mary's grief,	Qui Mariam absolvisti,
Who didst absolve the dying thief,	Et latronem exaudisti,
Dost bid me hope, O grant relief.	Mihi quoque spem dedisti.
Reject not my unworthy prayer,	Preces meæ non sunt dignæ,
Preserve me from the dangerous snare,	Sed tu bonus fac benigne,
Which death and gaping hell prepare.	Ne perenni cremer igne.
Give my immortal soul a place	Inter oves locum præsta,
Among thy chosen right-hand race,	Et ab hædis me sequestra,
The sons of God and heirs of grace.	Statuens in parte dextra.
From that insatiate abyss,	Confutatis maledictis,
Where flames devour and serpents hiss,	Flammis acribus addictis,
Deliver me, and raise to bliss.	Voca me cum benedictis.
Prostrate my contrite heart I rend,	Oro supplex et acclinis,
My God, my father, and my friend,	Cor contritum quasi cinis,

Do not forsake me in the end.	Gere curam mei finis.
Well may they curse their second birth,	Lacrymosa dies illa!
Who rise to a surviving death.	Qua resurget ex favilla. Judicandus homo reus,
Thou great Creator of mankind.	Huic ergo parce Deus;
Let all thy faithful mercy find. Amen.	Pie Jesu Domine, dona eis requiem. Amen.

GOSPEL. *John* vi. 51, 55.

AT that time: Jesus said to the multitude of the Jews: I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, Amen, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up at the last day.

OFFERTORY.

LORD JESUS CHRIST, King of Glory! deliver the souls of all the faithful departed from the flames of hell, and from the deep pit. Deliver them from the lion's mouth, lest hell swallow them, lest they fall into darkness; and let the standard-bearer, St. Michael, bring them into the holy light. Which thou promisedst of old to Abraham and his posterity. ℣. We offer thee, O Lord, a sacrifice of praise and prayers: accept them on behalf of the

souls we commemorate this day, and let them pass from death to life. Which thou promisedst of old to Abraham and his posterity.

AT THE OBLATION AND SUBSEQUENT PRAYERS.

O GOD! what victim can better appease thy justice, than that which we are going to offer in this unbloody renewal of the sacrifice of the cross? As that divine oblation disarmed thy wrath, and induced thee to revoke the sentence of condemnation pronounced against mankind, so mercifully grant, that this adorable sacrifice may atone for the sins and imperfections of those souls for whom it is offered: that being released from the flames by which they are surrounded, they may be received into thy kingdom, and through the passion and death of our divine Redeemer, pass into eternal joys.

O all-bountiful Jesus! who art the propitiation for the living and the dead, what thanks are due to thee for having left us this divine sacrifice, and for having thus rendered it available to the souls of the faithful departed; mercifully grant that they for whom it is offered this day, being released from suffering, may soon prove powerful advocates for us in heaven, who now intercede for them on earth. Amen.

PSALM cxxix. *paraphrased.*

Out of the depths I have cried to thee, O Lord, Lord hear my voice.—Sensible of my own nothingness and unworthiness, I raise my voice to thee, O King of glory, and entreat thee to listen favourably to the prayer of thy servant.

Let thine ears be attentive to the voice of my petition.—Despise not the work of thy hands, reject not the humble efforts of thy unworthy servant on behalf of

those suffering souls, who now burn with the most inflamed desire of being united to thee.

If thou wilt observe iniquities, O Lord, Lord, who will sustain it?—If thou wilt consider the multitude of my offences; if thou wilt view me in the terror of thy justice, I must flee from this altar, and, instead of trying to plead the cause of others, endeavour to hide myself from thy wrath.

For with thee there is merciful forgiveness: and by reason of thy law I have waited for thee, O Lord.—Let thy mercy, O God, interpose now between me and thy justice, and having purified my soul in the blood of the spotless victim now offered for the living and the dead, may my prayers find a gracious acceptance in thy sight.

My soul hath relied on his word: my soul hath hoped in the Lord.—Covered with the precious merits of my divine Saviour, and sheltering myself under the standard of the cross, the source of all our hope, I claim the release of those suffering souls who know that their Redeemer liveth, and whose only hope rests on his sacred passion and death.

From the morning watch even until night, let Israel hope in the Lord.—Night and day shall I continue my supplications, O God of Israel; be not deaf to my cries, and reject not the voice of my mourning.

Because with the Lord there is mercy, and with Him plentiful redemption.—Let that mercy, O my God, which thou delightest to exercise, be applied to those whose greatest torment is the absence of thy sweet and adorable presence. Jesus Christ, a willing victim on this new Calvary, pleads powerfully for the perfect remission of every stain that now separates them from thee.

And he will redeem Israel from all its iniquities.—

Jesus Christ the just, now become an object of malediction for the sins of his people, claims for those departed objects of our solicitude, that gracious pardon announced by the prophet to repentant Israel; his sacred merits we presume to offer in atonement for what is due to human frailty.

SECRET.

LOOK down favourably, we beseech thee, O Lord! on the sacrifice we offer for the souls of thy servants: that as thou wast pleased to bestow on them the merit of Christian faith, thou wouldst also grant them its abundant reward. Through, &c.

AT THE PREFACE.

IT is truly meet and charitable, it is a holy and wholesome thought, that we address thee, O Lord God omnipotent! on behalf of those who have departed this life, that thou wouldst grant them a place of rest and eternal happiness. O Jesus! who, dying for mankind, arose again glorious and immortal from the dead; who ascended into heaven, triumphed over death, and led captivity captive; thou art to come again in great power and majesty to judge the living and the dead: we humbly address thee in favour of the souls recommended this day to thy mercy; give them a share in those eternal joys *which the eye hath not seen, the ear hath not heard, nor hath it entered the heart of man to conceive.* (1 *Cor.* xi. 9.) There, amidst the elect and celestial choirs, let them proclaim, HOLY, HOLY, HOLY, is the Lord God of Sabaoth; the heavens and the earth are full of thy glory. Hosanna to him who is on high. Blessed is he who cometh in the name of the Lord. Hosanna in the highest.

AT THE CANON.

WE recommend to thee, O Lord! the souls of thy servants N. N., and as, in mercy to them, thou didst become man, so now vouchsafe to admit them into the number of the blessed. Remember, O Lord! that the souls for whom we pray are thy creatures, not made by strange gods, but by thee the only true and living God, for there is no other God but thee; none that can work wonders like unto thine.

Let their souls find comfort and mercy in thy sight, and remember not their former sins, nor any of those faults they may have fallen into through human frailty, or the violence of temptation; for though they sinned, they still retained a true faith in thee, O holy Trinity, Father, Son and Holy Ghost, and a lively zeal for thy honour; they faithfully adored, and died in favour with thee, O divine Lord, as well as in peace and charity with thy church.

Remember not, O Lord! we beseech thee, the sins and ignorance of their youth, but, according to thy great mercy, be mindful of them in thy glory. May the heavens be now opened to receive them. May the Archangel St. Michael, chief of the heavenly host, conduct them. May the holy angels of God meet and accompany them into the city of the heavenly Jerusalem. May blessed Peter the Apostle, to whom were given the keys of the kingdom of heaven, receive them. May holy Paul the Apostle, who was a vessel of election, help them. May St. John the beloved Disciple, to whom God revealed the secrets of heaven, intercede for them. May all the holy Apostles, to whom was given the power of binding and loosing, pray for them. May all the blessed and chosen servants of God intercede for them,

that being delivered from present confinement and suffering, they may be admitted into the kingdom of heaven, through the assistance and merits of our Lord and Saviour Jesus Christ. Who livest, &c.

And now, all-powerful God! at this awful moment, when, by the words of consecration, thy divine Son is actually present, I offer up to thee this same beloved Son, who died for mankind. I humbly entreat thee, through the infinite merits of his death, to show compassion and mercy to the souls for whose repose the holy sacrifice is this day offered.

AT THE ELEVATION OF THE HOST.

HAIL! most blessed Jesus! eternal Son of the Most High God! O deign to be merciful to those for whom we pray; thou who didst expire on the cross for their sakes, give rest to their souls.—To whom shall we apply, but to thee? Thou hast the words of eternal life, by which thou canst shorten their sufferings, and give them eternal rest.

AT THE ELEVATION OF THE CHALICE.

HAIL! sacred blood! that flowed for the sins of the world; wash away whatever stains may render thy servants unfit to be admitted into heaven. O good and merciful God! look on the face of thy Christ, in whom thou art always well pleased, and permit the souls for which he suffered, to rest eternally in thy divine presence.

AFTER THE ELEVATION.

LORD JESUS CHRIST! we earnestly entreat thee, by thy bitter agony and prayer in the garden, to become an advocate with thy eternal Father, on behalf of thy servants N. N. Lay before him, we conjure thee, all those drops of blood, which, in thy

anguish of spirit, flowed from thy sacred body, and offer them as a sacrifice of atonement, that thereby the souls of N. N. may be discharged from all punishment still inflicted by divine justice on the guilt of sin.

Lord Jesus, who wast pleased to suffer death on the cross for the redemption of mankind, we humbly beseech thee to offer up all that anguish and pain which thou didst endure, especially at the moment of thy death, on behalf of thy servants, that thy precious merits may be accepted for the repose of their souls, as superabundant atonement for that punishment which may still remain due for sin.

Lord Jesus Christ, who so loved us as to become man for our salvation, we beseech thee to represent to the eternal Father thy infinite charity and goodness on behalf of thy servants, N. N.; plead their cause, that by such powerful mediation they may be freed from unspeakable pains, and find the gates of life open to receive them.

O Lord, grant them to partake now of the fruits of thy holy incarnation, of thy bitter passion, of thy glorious resurrection and admirable ascension; grant that they may be sensible of the effects of this holy sacrifice, and of all the prayers which are offered to thee by the whole Church. Remember, O compassionate Jesus! that thy sacred arms were stretched forth on the cross; that in the excess of thy torments thou didst cry out to thy eternal Father, commending thy spirit to him: have compassion now, we beseech thee, on the souls of thy servants, N. N., who in a state of suffering expect relief from thee; receive them into thy arms; give them shelter in thy adorable heart from all molestation, till the anger of God pass over. Into thy hands, we com-

mend their spirits; despise not, we beseech thee, those souls, which are the work of thy hands, created and redeemed by thee. O divine Jesus! vouchsafe to look on them with eyes of mercy and compassion; and grant them comfort, peace, and eternal rest.

By that love which brought thee from heaven, and by the infinite merits of thy death, have compassion on the souls of thy servants, N. N.; satisfy for all their sins, failings, and defects; let them now experience the multitude of thy tender mercies; make them sensible of the excess of thy goodness; and since they can do nothing to mitigate the pains of purgatory, speak thou for them, we beseech thee; thou, who art the eternal Word, and to whom the Father can refuse nothing.

REPEAT THE LORD'S PRAYER WITH THE PRIEST, AFTER WHICH SAY:

O DIVINE LORD whose adorable heart ardently sighs for the happiness of thy banished children, we humbly beseech thee to remember the souls of thy servants for whom we pray; command them, we conjure thee, to be received by thy holy angels, and conveyed to the abodes of rest and peace. Amen.

AT THE AGNUS DEI.

LAMB of God, who takest away the sins of the world, grant them rest. Lamb of God, who takest away the sins of the world, grant them rest. Lamb of God, who takest away the sins of the world, grant them everlasting rest.

FROM THE AGNUS DEI TO THE COMMUNION.

O ETERNAL GOD! behold here on this altar, as was once on the cross, thy dear and only Son,

the beloved object of thy complacency. Behold this adorable Victim, who, to appease thy anger, sacrifices his own precious body and blood; that body, which was torn with stripes, and covered with wounds; and that blood, which was shed to wash away the sins of the world. He immolates himself with the same excess of mercy and love, as he did on Mount Calvary. O let not this sacred blood be shed in vain, but grant that its infinite merits may be applied to the souls of thy suffering servants, and give them admittance to thy presence, that they may bless and praise thee for ever and ever. Ah, my God! thou knowest that the flames which surround them are not more active than their ardent desire to behold thee.

When shall these souls be united to thee, O God? When shall they see thee in the land of the living? Till then, they sigh and bewail their banishment, desiring continually to enjoy thy divine presence, to be admitted into thy eternal kingdom. Alas! while myriads of blessed spirits see, love, and enjoy thee incessantly; while they are inebriated with the plenty of thy house, the souls of these thy servants are perhaps burning in flames, plunged in darkness, and far removed from the light of heaven. O! thou who art infinite in mercy! be not deaf to my supplications for their speedy relief. O blessed Angels and Saints! vouchsafe to join me in making intercession for N. N., and obtain for them admittance into your happy society. As the hart pants after the fountains of living water, so do these souls thirst after thee, O God! the inexhaustible source of eternal and ineffable joys. Thou knowest the longing sighs of these suffering souls, O infinitely bountiful and compassionate Father! and thou alone

canst terminate their banishment. Thou canst open that spring of living water, for which they so ardently thirst; thou canst fill their hungry souls with good things, and bestow on them the inheritance purchased by the blood of a dying Saviour. Draw aside then the veil which hides thy amiable countenance; for what do these souls desire, but to contemplate, praise, and love thee, their Sovereign Good, for all eternity.

AT THE COMMUNION.

I MOST ardently desire, O my adorable Saviour, that thou wouldst honour this day the dwelling of my heart by thy divine presence. With what confidence could I then implore rest and eternal peace for the suffering souls of purgatory, whom thou lovest, though thy justice forces thee to banish them for a time from their heavenly inheritance. Look, nevertheless, O merciful Redeemer, on the work of thy hands; hasten the happy hour of their deliverance, and grant that, partaking spiritually of the merits of thy august sacrifice, I may submissively accept and patiently bear all that is disagreeable and painful to my inclination, and thus avert a long separation from thee after the close of my mortal life. Amen.

POST COMMUNION.

GRANT, we beseech thee, O Lord! that our humble prayers on behalf of the souls of thy servants, both men and women, may be profitable to them; so that thou mayest deliver them from all the punishment due to their sins, and make them partakers of the redemption thou hast purchased for them. Who livest, etc.

After Dominus vobiscum, *the Priest says*, May they rest in peace. *R.* Amen.

AT THE LAST GOSPEL.

MAY now the bright company of angels meet your souls, O departed servants of the Lord; may the crowd of Apostles receive you; may the triumphant army of glorious martyrs conduct you; and may a happy rest be your portion in the company of the patriarchs. May Jesus Christ appear to you with a mild and cheerful countenance, and give you a place among those who are to be in his presence for ever.

May your God arise and put your enemies to flight. Let them vanish like smoke; and as wax before the fire, so let them perish. May all the reprobate of hell be filled with confusion and shame; but let the just and elect rejoice, and be happy in the presence of God, and may you be of that blessed number. May Christ Jesus himself rescue you from torments, who lovingly died for you. May the eternal Son of the living God place you in his garden of Paradise, and may he, the true Shepherd, own you for those of his flock; may he liberate you from confinement, and place you at his right hand in the inheritance of his elect. We pray that it may be your happy lot to behold your Redeemer face to face; to be for ever in his presence, in the vision of that truth which is the joy of the blessed: and, thus placed among those happy spirits, may you be for ever replenished with heavenly sweetness. Amen.

A PRAYER AFTER MASS.

AND now, O God! having recommended to thy mercy the souls of thy departed servants, grant we may ever remember that we are most certainly to follow them. Give us grace to prepare for our last hour by a good life, that so, death, however

sudden it may be, may not find us unworthy of admittance into eternal glory. Open likewise the eyes, and soften the hearts of those who have the misfortune of being at variance with thee; inspire them, we humbly beseech thee, with a true sense of their dreadful danger, that by a timely consideration of the uncertainty of life, and the certainty of death, they may be sincerely converted, and obtaining pardon for their sins in this life, be happy with thee for ever in the next. Amen.

A METHOD OF ASSISTING AT

The Holy Sacrifice of the Mass,

WHEN WE OFFER IT

AS A PREPARATION BEFORE DEATH.

THERE is no better safeguard of virtue than the salutary thought of death. "In all thy works," says the Wise Man, "remember thy last end, and thou shalt never sin." (*Ecclesiastic* vii. 40.) Though we all are made subject to death by original sin, we do not know when death shall come: this only we know, that it shall come when we least expect it. It is, therefore, a pious exercise to offer up the holy Sacrifice of the Mass that we may be at all times prepared for death, and that God may grant us the grace of a happy death. The Imitation of Christ teaches that there is no more fruitful method of hearing Mass, than to make the offering of ourselves in union with the infinite holocaust offered

by our Divine Redeemer upon Calvary, and perpetuated through love for us on our altars. We thus in a most perfect manner acknowledge God's supreme power over us, and our total dependence on him, and we may hope that in return, through his mercy, our death may be pleasing in his sight.

From the beginning of Mass to the Offertory.

CONSIDERATION.

REFLECT, that in consequence of Adam's sin, God ordained that he and his posterity should die. If this evil is due to us on account of original sin, how much more do we deserve the punishment no account of our own sins.

AFFECTIONS.

SINCE death, my God, is the punishment thou hast ordained for sin, I submit in the spirit of penance to the decrees of thy justice. I accept, with an humble and submissive heart, all the pains, humiliations, and privations which accompany it, in satisfaction for my sins, for which I am truly sorry. O pardon me, my God, I beseech thee. How great is my ingratitude to thy divine Majesty, who didst draw me out of nothing, and give me all that I have; after all thy blessings I have disowned thy sovereignty over me, by refusing to subject myself to thy law. I have slighted thy justice, and offended thee deliberately, though thou couldst at each moment have punished me: I have dishonored thy sanctity by the sinfulness of my life, and have slighted thy goodness which adopted me as thy child, by refusing to honour and obey thee as my Father. Thou didst proffer me a share in thy happiness, and in the eternal enjoyment of thy glory,

if I would be faithful to thee ; and the least difficulty has made me prevaricate. Had I but once displeased thee, it were still too much ; but, alas! I have multiplied my sins above the hairs of my head; they are countless. I have sinned in every place though surrounded by thy gifts ; no hour of my life has been unstained with guilt, and this after thy repeated pardon. But besides my own sins, how many have I not caused others to commit! Forgive, merciful God, these crimes ; I am truly sorry for them, and I detest them with my whole heart. Would I could shed tears of an infinite sorrow to cancel every trace of such sinful ingratitude. To supply for what is wanting in me, accept, my God! of the sorrow with which Jesus, my Saviour, was overwhelmed in the Garden of Olives, and on the cross, for the sins of the whole world, and for mine in particular. Purify me from my secret sins, and pardon those I have occasioned in others. Despise not, O God, a contrite heart, which has no hope but in thy infinite mercy, and in the promise thou hast made, that when a sinner grieves for his sins, thou wilt no longer remember his iniquities. If, dear Lord, I have ceased to be thy dutiful child, thou hast not ceased to be my loving Father. I have nothing to offer in satisfaction for my sins and ingratitude, but my life ; and that I give with my whole heart as a victim of propitiation, and with it I sacrifice all that I loved or enjoyed when I had the misfortune to stray from the path of virtue. At this very instant, if it should please thee to deprive me of all, I am resigned, and would think myself most happy if my death could be caused by the intensity of my sorrow, for having ever abandoned thy service.

At the Offertory.

CONSIDERATION.

REFLECT that Christ, your model and example, having offered himself to the Eternal Father to die for the expiation of sin, it is but just you should offer to do the same.

AFFECTIONS.

O ETERNAL Father! behold thy dear Son, who out of his abundant charity offered himself to die for my sins and offences: is it not just that I should imitate this divine model? I offer thee then my heart, my soul, my liberty, and my life, united to those of my dear Saviour, that so they may find favour in thy sight. Like a criminal guilty of treason, condemned by thy divine Majesty to death, I submit, and rejoice that my body will be reduced to dust, that thereby the faults which my proud mind has committed for its sake may be punished. But, oh! let my soul return to thy hands from whence it came. I resign myself to all the bitterness, temptations, pains, and anguish, which may accompany my death, begging thy support under them. This being all I can offer to thy divine Majesty in atonement for my sins, I beseech thee to accept of it, to forget my iniquities, and to remember that I am the work of thy hands, the price of thy blood, the conquest of thy cross. "*I am thine, save me: for I have sought thy justifications.*" (*Psalm* cxviii. 94.) I protest before thee, my God, that I will never admit any thoughts but such as are conformable to what faith teaches; that I will hope in thy mercy, and love thy goodness: and if any sentiments contrary to these present themselves to my mind, I reject and disavow them. I recommend my soul,

divine Lord, into thy hands, since it was bought with no less a price than that of thy precious blood. Remember all the miracles thou hast worked for its sake, and forget what has been the depth of my ingratitude. Thou hast been pleased to declare that thou willest not the death of a sinner (that is, his eternal death), but rather that he be converted and live: this act of mercy I petition for, for the sake of thy most precious passion and death, trusting that the sentence which will decide my lot may be such as to ensure my happiness. It is true, my God, that notwithstanding all this I would despair when reflecting on the terror of thy judgments, did not thy frequent assurance of compassion and mercy give consolation to my afflicted soul: "*For the Lord is sweet to all: and his tender mercies are over all his works.*" (*Psalm* cxliv. 9.) "*Therefore the Lord waiteth that he may have mercy on us, therefore shall he be exalted sparing you.*" (*Is.* xxx. 18.) "*The Lord is my rock, and my strength, and my Saviour. God is my strong one, in him will I trust.*" (2 *Kings* xxii. 2, 3.) I cast myself then into the abyss of thy mercies, full of sorrow for having so often offended thee; but "*remember not former things, and look not on things of old.*" (*Is.* xliii. 18); be thou "*my refuge from the trouble which hath encompassed me.*" (*Psalm* xxxi. 7.)

From the Preface to the Elevation.

CONSIDERATION.

REFLECT that we must necessarily pass through the gate of death, before we can enter into the mansions of eternal bliss. All good Christians ought then, with St. Paul, to desire to be dissolved, that they may be with Christ, for it is a neglect

of eternal bliss not to desire it so ardently as to be willing to resign our life for its attainment. We should also be prepared to make the exchange soon, for what we really desire we are anxious to possess.

AFFECTIONS.

MY God, I firmly believe all that thou hast revealed concerning that blissful eternity where thy servants enter into thy joys, and possess the kingdom prepared for them from the foundation of the world. Hasten the happy day when the joyful tidings shall be brought to me, that I must go into the house of the Lord, where God dwells, and where I shall possess the liberty and freedom of his children. Welcome be the hour which will unite me to my heavenly Father's embraces. What have I to fear under the shelter of that mercy which has been ensured to me by a Saviour's blood, first poured out upon the cross, and now again mystically shed for me on this altar. O Lord! do with me according to thy will, and command my spirit to be received in peace: "*For it is better for me to die, than to live.*" (*Tob.* iii. 6.)

At the Elevation.

CONSIDERATION.

ADORE, with the greatest respect, Jesus Christ elevated in the sacred host. Reflect that it is only through the all-atoning merits of his death that you can hope for and lay claim to eternal life. Look on him elevated on the cross where he negociates your salvation. Beg that he will model your death on his by making you partake of his interior dispositions.

AFFECTIONS.

O ETERNAL Father! behold here thy beloved Son, who is pleased to offer himself and his sacred merits to purchase for me eternal life. I therefore claim it as my inheritance; I ardently desire it, and firmly hope for it, and thy unerring word has assured me that those who trust in thee shall never be confounded. My dear Saviour, who wouldst not only die for me, but didst also suffer a most cruel agony for my sake, I adore each of thy interior motions even to the last moment of thy life; I adore thy last thoughts, words, and sufferings; I adore the last sentiments of thy sacred humanity, the last application of the powers of thy soul. I offer thee the last moments of my life in honor of thy most holy death. Dear Jesus, bless my death, and sanctify it by thine; unite it, Lord, to thine; make me partaker of those divine dispositions which animated thy soul when thou didst resign it into the hands of thy eternal Father, and grant that my last sigh may be an act of pure love of thee. As thou didst accept of death from the first moment of thy incarnation, and didst remain in the same dispositions all the days of thy life; so in like manner I from this moment accept of whatever kind of death thou shalt be pleased to ordain for me, and will, with thy grace, continue in the same resolution of dying for thee and according to thy will, in the spirit of perfect obedience. I heartily desire that the last act of my liberty may be one of submission to thy divine will, in honour of that which thou didst make upon the cross, when bowing down thy sacred head in obedience to the decrees of thy Father, thou didst render thy blessed soul into his hands. I also accept of death in the spirit of love. As thine was the most pregnant

testimony of thy love for my soul, so I desire to give my life (which according to nature is most dear to me) as the greatest proof I can give that I love thee, and sincerely desire to be where I shall ever love and never more offend thee.

At the Agnus Dei.

CONSIDERATION.

BEHOLD Christ in the Blessed Sacrament as your strength, hope, and support, as the pledge of your salvation and of a happy eternity.

AFFECTIONS.

COME, sweet Saviour! come and take possession of my heart; it is thine by many titles: sustain, comfort, and encourage it against the terrors of death and fears of my salvation. Say to my poor soul at the hour of my death, as thou didst say to thy apostles. "*Peace be to you, it is I; fear not.*" (*Luke* xxiv. 36.) No attempt of the enemy could then hurt me. Say but these consoling words and my soul shall be saved. Who am I, dear Lord! that thou shouldst vouchsafe to visit me? How should I dare to approach thee, unless by reminding thee of thy comforting assurance of encouragement to sinners? "*They that are whole, need not the physician; but they that are sick. I came not to call the just, but sinners, to repentance.*" (*Luke* v. 31, 32.) I have great cause to fear when I reflect on what my sins have deserved, but I have yet more reason to hope, when I remember what thou hast done for my salvation. I acknowledge thee for my God and my Saviour, and as such I confide in thee. It is in thy merits that I place all my hopes; fortify me in my passage from this world to eternity. Since thou hast been pleased

to visit me, leave me some token of thy presence; enable me to overcome my passions, particularly that from which I may fear the worst consequences at the hour of my death. Do not refuse me, since it is for thy glory that I beg it. I am conscious that my continued offences deserve that thou shouldst let me die in them, but the blood which thou hast shed to cleanse me from them, cries to the Eternal Father for mercy. "*What shall I render to the Lord for all things that he hath rendered to me? I will take the chalice of salvation, and call upon the name of the Lord.*" (*Psalm* cxv. 12, 13.) What shall I return thee for thyself, which thou hast been pleased to give me? I will give thee my life, which is all that I have. I really desire then to die, if such be thy will. Unite my death to thine, and if thou canst not say to me, as thou didst to Magdalen, "*Many sins are forgiven her, because she hath loved much,*" (*Luke* vii. 47), say at least to me, as thou didst by thy prophet to repentant Israel, "*I am he that blots out thy iniquities for my own sake, and I will not remember thy sins.*" (*Is.* xliii. 25.) O Eternal Father! thy Son has given himself to me, that I may offer him to thy justice to cancel my debts, and to obtain all I stand in need of. I present him to thee with all the merits of his life and death, begging that I may be discharged from the heavy load of my sins, that I may receive the last sacraments with the necessary dispositions, and be enriched with all that I may require to make my death precious in thy sight. With joy I receive death from thy hands, because it gives me to thee, and because it alone can bestow thee upon me, by a happy exchange. Amen.

A method of hearing Mass

AS

A PROPITIATORY SACRIFICE FOR SIN,

WHICH MAY BE USED IN PREPARATION FOR CONFESSION.

CONSIDERATION.

WHEN the priest is at the steps of the altar, reciting the Contiteor, imagine yourself summoned before the tribunal of God, all covered with the wounds of sin. Excite within yourself the sentiments of the humble publican, acknowledging yourself a sinner, incapable of repairing the injury you have done to God, or satisfying for your sins; then raise your hopes at the sight of Jesus Christ offering himself to satisfy his Eternal Father for you.

At the Confiteor.

AFFECTIONS.

MY most dear Saviour! thou art my only hope; thy presence shields me against the assaults of fear and despair, and I place all my trust and confidence in thy sacred merits. How great are my obligations to thee, my dear Redeemer, for vouchsafing thyself to become my surety, and to cancel all my debts? If malice could have equalled so great a goodness, mine had done it, since instead of spending my life in loving and serving so good a God, I have employed it in offending thee. How often have I abused thy goodness, slighted thy friendship, contemned thy love, and offered to creatures the affections of my heart, which should have belonged to thee alone, thus preferring my own will to thine.

Behold here a fit subject for thy pardon, and an

ample field on which to exercise thy mercy. Pardon, O infinite abyss of goodness, pardon the multitude of my offences. From the bottom of my heart I cry to thee that I have sinned, and that my iniquities are countless; but multiplied as they are, thy mercies are still more numerous, and thy loving heart is moved to forgiveness upon our sincere repentance. To the grace of pardon for the past, deign also to add that of amendment for the future. Grant, through the merits of this adorable sacrifice, that I may never more offend thee. But O sweet Lord! if thou, knowing my weakness, foreseest that this will excite my pride, then chastise me with the tenderness of a Father; make use of sufferings, sickness, affronts, injuries, and all the humiliations which thou thinkest fit for my cure; but oh! never suffer me to fall into mortal sin; may this never be the punishment of it. How great, O my God, is thy love! thou hast proved it, not only by once dying for us on the cross, but by daily immolating thyself mystically upon our altars. Bestow on me a gratitude corresponding to thy benefits; give me an upright heart, and a will conformable to thine, that in all my thoughts, words, and actions, I may have no other aim than thy greater glory. O my God and my Father! yet how shall I dare address thee by that tender name of Father, having so grievously offended thee. Sensible of my unworthiness, I would retire from thy presence, had not thy beloved Son shed his blood for my redemption. If my sins provoke thy just anger, that precious blood will move thee to compassion. If thou art deaf to my sighs and tears, thou wilt hearken to the voice of his blood, which cries louder than that of Abel, not for punishment, but for pardon of my crimes. Besides, I know thou wouldst

rather be esteemed the Father of mercies than the God of vengeance; all which makes me hope, that thou wilt not reject a contrite and humble heart, especially when presented by thy own beloved Son, who, as High Priest, is going to immolate himself in my behalf. For his sake, receive me again as thy child. Give me what the depth of my necessities requires, and what the greatness of thy goodness knows how to bestow. Imprint in my heart those dispositions which will render it pleasing in thy sight. Give me a humility as profound as the nothingness whence I sprang, or rather as deep as the abyss into which my sins have cast me. Renew in me thy image, defaced by sin; and destroy in me all that is offensive in thy eyes, that I may become a child worthy of such a Father. Let neither pleasure nor fear again withdraw me from the line of duty, or cause me ever to offend thee more.

During the Epistle and Gospel.

CONSIDERATION.

REFLECT, that by sin you have transgressed the law of God, preferring to it the law of flesh and blood, in the indulgence of your own will. Beg grace in future to make the divine law the rule of all your actions.

AFFECTIONS.

O MY God! when I listen to thy holy Gospel, do I not hear the sentence of my own condemnation, unless thy infinite mercy avert it? For he who refuses to bear thy sweet yoke, deserves severe punishment. And when have I submitted to the restraints it imposes? Have I not rather criminally followed the perverse inclinations of my heart, and the corrupt maxims of the world, than the holy rules

which thou hast established as my guides in the path of virtue? But henceforth, O increated Wisdom! I will look up to thee for counsel; thy sacred word shall be the leading star whose bright rays will never fail me. I will study it, I will meditate the lessons it contains; do thou enlighten my mind, that I may understand them, and strengthen my will, that I may be enabled to practise what they enjoin. Grant, dear Lord, that I may never more offend thee: O take me wholly to thyself, and render my heart conformable to thine. I place my soul and body under thy protection; let my exterior be regulated by thy law, and my soul centered in thyself. Place thy seal upon me, that wherever I go, it may be visible to all that I am thine.

But how dare I make such high requests, after having been so unfaithful to thee? My confidence in thy goodness encourages me, for did I not know that thou lovest mercy better than justice, I should not presume to address thee.

At the Offertory.

CONSIDERATION.

CONSIDER that all your miseries come from preferring a material life, of which the bread and wine are figurative, to that divine and supernatural life which Jesus Christ wishes to communicate to you. Resolve to live according to the spirit, and not according to the flesh.

AFFECTIONS.

MY God! confiding in the merits of the victim that is going to be offered to thee. I humbly implore thy forgiveness for the too great tenderness with which I have hitherto treated this body of corruption, which has been the cause of most of my sins. Passion

and sensual pleasures have withdrawn me from thy service, and though I know them to be enemies that conspire my ruin, I want courage to resolve upon declaring war against them, and I hesitate to walk in thy footsteps. Help me, O my Saviour! and enable me by thy all-powerful grace to conquer the flesh, and all the temptations it suggests to me, and grant that thy holy love may prove an impenetrable shield against all its assaults. Thou art going to change bread and wine into thy precious body and blood: wilt thou not, O Lord, at the same time, change my heart, and give me one conformable to thine? Assist me, my God, with thy all-powerful grace, for, as I cannot rise from my evil habits without thy assistance, so neither can I persevere in good without a continuance of thy grace. Grant it to me, I beseech thee, through the merits of Jesus Christ, my Saviour, who is going to sacrifice himself for me.

My dear Saviour, blessed be this hour, in which thou wilt offer thyself to thy Eternal Father for my salvation, and the remission of my sins. A far less sacrifice from so great a priest could not but find acceptance; what then may I not hope for from this, in which thou art not only the priest that offers it, but the victim that is offered?

I hope not only for the pardon of my sins, but also for all that may promote thy glory, and the good of my soul, as a holy life and a happy death, the accomplishment of thy merciful designs upon me, and that thou wilt be pleased to form my heart according to thy own. All this I ask purely that I may become more pleasing in thy sight. Imprint thy law upon my heart; grant me grace to observe it faithfully. Look favourably on thy people; bless them, and give them all that thy mercy has designed

for them. Grant the same also to my friends and relatives. Make us all thy faithful servants, that we may live holily, and die happily.

At the Elevation.

CONSIDERATION.

REPRESENT to yourself Jesus Christ fastened to the cross, to expiate the sins of all mankind. Consider in his passion, as in a faithful mirror, the enormity of sin; and let this spectacle excite your heart to sincere sorrow for your past sins, and firm resolution of amendment for the future.

O my soul! what is represented to us by the body and blood of Jesus Christ apparently separated, and the sacred host elevated by the hands of his minister, but his death on the cross. All that we behold here is a lively representation of the bloody scene once acted on Mount Calvary.

AFFECTIONS.

MY divine Saviour, after having adored thee as my God, permit me to ask what has reduced thee to this deplorable condition? It is sin: it is to expiate the disobedience of mankind that thou art obedient unto death, even the death of the cross, as also to satisfy by thy sufferings for those which our sins deserved.

O infinite goodness! to suffer so much for thy enemies, who were the cause of all thy torments! It was not so much Judas that betrayed thee, as my treacherous heart; it was not so much the soldiers who struck, reviled, and spit upon thee, as my passions. It was my sensuality that scourged thee, my gluttony that gave thee gall. It was my sins, in fine, that crucified thee, shed thy precious blood, and

deprived thee of life. Lord! what have I done in consenting to sin? I have crucified thee anew, and taken away thy life. After such enormities, I might justly despair, did I not hear thee on the cross praying for those who crucified thee, which prayer cannot but be heard, and obtain its demand, the pardon of my sins. Add to this favour, I beseech thee, the grace of true contrition for my past offences, and a firm resolution of returning to them no more. I here offer myself to suffer for thy sake whatever thou shalt be pleased to appoint. But oh! grant me thy love and thy grace, through the merits of this adorable sacrifice, that all I do and suffer may be united to thy sacred merits, without which my deeds and all my endeavours would be of no avail.

At the Agnus Dei.

CONSIDERATION.

BE persuaded that you cannot better atone and satisfy for your sins, than by offering Christ and his sacred merits (which you possess in the holy communion) both to his Eternal Father, and to himself. The holy communion is the best preservative against sin. Therefore, whenever you offer the Holy Sacrifice for the remission of your sins, fail not to communicate at least spiritually.

AFFECTIONS.

COME, my most amiable Jesus, come, for it is chiefly for sinners that thou descendest from heaven; come then to me who am the most unworthy of them all. But before thou enterest, purify the temple of my heart which has been defiled by sin and profaned by the idol, self-love. Break and destroy that enemy of thine, and since nothing is impossible to thee, transform a poor sinner into a saint, by

changing the love I bear myself into love for thee alone.

Pardon, dearest Lord, my many sins, for thy mercy's sake, for though I do not deserve it, yet I ask it through thy merits. Thou hast abundantly satisfied for all my debts, I therefore lay claim to thy pardon; grant it me then, since I can pay more than enough: for I offer thee, dear Jesus, thy death and passion, the merits of which thou hast made over to me, and with which thou must needs be satisfied, and I cleansed from guilt. Wilt thou lose anything by forgiving me, or who will blame thee for thy mercy? Rather wilt thou not acquire great glory by it, since it is ever more glorious to thy name to save than to condemn? Pardon the many sins I have committed, partly through ignorance, but alas! much more frequently through malice: in both I have offended thee. Cure the wounds they have inflicted on me; thy wisdom knows the depth of them: thy power is able, and thy goodness is, I am sure, willing: this makes my hopes stronger than my fears. Look upon me then as the prodigal, who, after wandering forth from his father's house, returned, and with a heart breaking with sorrow, cast himself at his feet, imploring forgiveness. His repentance blotted out the remembrance of his crime; a fatted calf was killed, and his return was welcomed by a sumptuous repast. Since I have imitated the prodigal in his wanderings, and I hope also in his repentance, suffer me to implore thee to treat me with the same fatherly tenderness that was shown to him. I own my unworthiness, after having fed upon carnal delights, to partake of the bread reserved for thy children. But the greater my misery, the more ample field for the exercise of thy mercy. I hope that if I be permitted to

partake of this wheat of the elect, and of this wine producing virgins, I may be entirely changed in heart and mind. The inveteracy of no disease can resist thy all-healing power; if thou commandest, all maladies must obey. Say then to my soul, as thou didst to the leper, "*Volo: mundare*," "*Be thou made clean.*" (*Matt.* viii. 3.) That word will restore me to health; for as thy word alone created me, so thy word can again repair me. But in mercy root out self-love from my soul, it being the cause of all my evils. I know thou art more anxious to grant my petitions, than I am to obtain them. Do then what thou so much desirest. Grant me, dear Jesus, thy love, and a true zeal for thy glory. Shew me what thou desirest of me, and I will willingly pass the remainder of my life in accomplishing it. But if thou thinkest fit to punish me for my sins, grant that it may be so as to correct, and not to harden me; to bring me to thee, and not to drive me from thee.

A METHOD OF

Hearing Mass before Communion.

FROM THE BEGINNING OF THE MASS TO THE GLORIA IN EXCELSIS.

DIVINE Jesus, Mediator of the New Testament, who didst ascend into heaven, to appear in the presence of God for us (*Heb.* ix. 24), yet daily descendest on our altars to renew that sacrifice by which we were all redeemed, mercifully penetrate my heart with a just sense of the happiness and the advantage of assisting at a sacrifice by which I can abundantly satisfy the justice of God, honour his

divine majesty, acknowledge his infinite mercies, and obtain the graces necessary for serving him on earth and enjoying him in heaven. Permit me, O divine Jesus, to ascend this true Calvary with thee, that my whole soul may do homage to the greatness of thy majesty; that my heart, with all its affections, may acknowledge thy infinite love; that my memory may dwell on the admirable mysteries here renewed; and that the sacrifice of my whole being may accompany that which thou art about to offer. Alas! I am unworthy to join with the minister in adoring thee; I can neither realize the extent of thy blessings, nor acknowledge them as I ardently desire to do; but, O Lord, be thou with me, that by thee and with thee I may worthily assist at these tremendous mysteries.

FROM THE GLORIA IN EXCELSIS TO THE EPISTLE.

O SAVIOUR of my soul, how sweet is the hope that thou hast absolved me from my transgressions; that thy sacred blood has washed them away; and that thou art about to seal my pardon by the most precious gift thou canst possibly bestow! O divine Lord, let this encouraging hope be realized; say to my soul that thou art her salvation. With the fervent penitent of the Gospel, I cast myself at thy sacred feet; let me hear with her, from thy own adorable lips, the consolatory sentence of peace and mercy; let me experience with her the conviction that thou hast accepted my repentance and granted me pardon. Alas! I well know that I have neither her humility nor her contrition, her fervour nor her love to offer; but, O my God, I venture to say, that my hopes are established on still surer grounds than would be those virtues, were I happy enough to possess them. If many sins were pardoned her

because she loved thee much, still greater crimes will be remitted to me, because thou hast infinitely loved me, a wretched creature. O adorable Jesus, in thy love and mercy I firmly trust; deign, then, to do for me what is altogether above my strength and capacity; purify my soul, and prepare it for the reception of thy life-giving sacrament.

AT THE EPISTLE AND GOSPEL.

I BELIEVE, O my God, every article proposed by thy holy Catholic Church to my belief; and through thy grace I am disposed to die rather than relinquish the precious gift of faith, which elevates me to the adoption of the sons of God, and makes me heir and joint-heir with Jesus Christ. (*Rom.* viii. 15–17.) I believe: O divine Lord, penetrate my heart and soul with the entire import of these short but comprehensive words, and let them produce one of those prodigies of grace and conversion which so often followed from similar confessions. I believe all thou hast revealed, without exception or reserve; for thou hast the words of eternal life, and thou art likewise the way and the truth. (*John* xiv. 6.) On thy unerring word I also most firmly believe that thou art really present in the august sacrament of which I am about to participate. Oh, what miracles are contained in this sacred and ever-adorable mystery! Incomprehensible as they are, I believe them all; I adore thy omnipotence, which is a sufficient pledge of their possibility; and thy boundless love proves to me, in an endearing manner, that they are real. Were my faith as animated as I hope it is sincere, my heart would be inflamed at the near approach of its heavenly guest, and every movement of my body and soul would be a transport

of gratitude and ardent love. Come, then, O Lord; thou art the God in whom I firmly believe. Come, for thou art the support and term of my hope, and thou art, by excellence, the adorable object of my most fervent love. Come, enliven and increase in my soul the divine virtues infused therein on my admission into the bosom of thy Church. Come, and purify my baptismal robe, that I may present myself before thee with a nuptial garment, and may not deserve to be excluded from the marriage feast.

AT THE OFFERTORY.

RECEIVE, O Lord, this spotless host, which thy minister offers thee in the name of thy Church. Receive, eternal Majesty, this oblation of bread and wine, which will soon become the body and blood of Jesus Christ, who—to render thee, in the name of weak mortals, the adoration thou meritest—vouchsafed to clothe himself with our miseries; to become susceptible of death; and to immolate himself daily on our altars as the precious victim of our salvation. O Omnipotent Lord, behold me at thy feet, loaded with miseries, and charged with innumerable debts, which would overwhelm me, were I not provided by thyself with a treasure of infinite value to acknowledge thy mercies, to satisfy thy justice, and to obtain for myself and others the graces thou desirest to bestow. Animated with the most lively confidence in the merits of my Redeemer, I offer thee once more his sufferings and death; and I make this offering for the great ends for which he instituted this adorable mystery. I offer thee this sacred Victim to adore thee as my God; to testify my love for thee, my sovereign Benefactor; to thank thee for the blessings thou hast bestowed on all mankind; to

mplore thy mercy on behalf of all those in the dreadful state of mortal sin; and to obtain the deliverance of the suffering souls in purgatory. To this offering I unite an unreserved oblation of my whole being; and I desire to do so with the most generous and ardent love. I conjure thee, O my God, by the perfect oblation of my divine Saviour on the altar of the cross, to pardon my past ingratitude, and to grant me the inestimable grace of preservation from all mortal sin. But, O my sovereign Benefactor, how shall I thank thee for the precious gift of thy body and blood, which thus enables me to satisfy my obligation? This gift, which the homage of angels and men would be insufficient to acknowledge, can only be repaid by itself. I then offer thee my Redeemer himself, as a sacrifice of praise, and pay my vows to thee (*Psalm* cxv. 18), in union with him in whom from all eternity thou wert well pleased.

AT THE PREFACE.

PERMIT not, O Lord, that my mind should wander from the consideration of the adorable mysteries now celebrating on this altar. Enlighten my understanding—inflame and animate every affection of my heart—that I may be attentive to these miracles of mercy and love. Oh, give me to understand the breadth, and length, and height, and depth (*Eph.* iii. 18) of that love which will soon veil thy glories under the humiliating forms of bread and wine! Oh, that my heart were penetrated with ardent love, that I might be enabled to acknowledge less unworthily thy infinite greatness and boundless mercies! Prostrate in spirit before that throne of glory where the cherubim and seraphim, with all the heavenly host, adore thy awful Majesty, I conjure thee to receive

my homage in union with the transports of admiration and love with which they incessantly proclaim that thou art holy, holy, holy, and that the Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction, for ever and ever. (*Apoc.* v. 12.)

FROM THE CANON TO THE ELEVATION.

AH, my God! why do I not sigh for thy coming on this altar, with as much ardour as did the ancient patriarchs and prophets; with as much pure desire as thy blessed Mother, the first and most perfect adorer of thy sacred humanity. I offer thee my heart, soul, mind, strength, desires and affections, in union with the admirable dispositions of thy saints; but particularly in union with the love and devotion of that incomparable Virgin, in whose pure soul, prepared by thy divine spirit, and adorned with the treasures of thy grace, thou didst delight to dwell. I offer thee, to atone for my coldness and tepidity, her sacred heart, with all the love with which it ever was, and for all eternity will be animated. I offer thee her heavenly contemplations, her purity, profound humility, and sufferings, at the foot of the cross; beseeching thee, through her intercession, to pardon the iniquities of her unworthy servant.

And, thou, O most sacred Virgin, obtain for me a share in the holy dispositions that adorned thy soul from the moment of thy immaculate conception; since I am also destined for the residence and sanctuary of a God. O assured refuge of sinners, I address thee with the most lively confidence, beseeching thee to obtain that I may be worthily united with him who was born of thee—with him who is the desire and expectation of all nations.

AT THE CONSECRATION.

O JESUS, brightness of eternal light, unspotted mirror of God's majesty (*Wisd.* vii. 26), my sovereign life and only good! thou art he whom I have so long, so ardently desired; he whom I acknowledge for my Lord and my God, and who alone art worthy of the homage and adoration of men and angels. O Monarch of heaven and earth, mighty in word and work! (*Luke* xxiv. 19.) Verily thou art a hidden God, the God of Israel the Saviour (*Isa.* xlv. 15); and the veils which conceal thy majesty are those of the tenderest love.

O divine Jesus, thou art now glorified by the homage of numberless angels, who invisibly assist at these sacred mysteries. Oh, how should their adorations and love confound and humble me, since it is not for them, but for me, that thou art hidden and degraded on the altar! O holy angels! blessed spirits! love and adore the Almighty for me, and redouble your ardours to supply for my insufficiency.

FROM THE ELEVATION TO THE PATER NOSTER.

O ADORABLE Jesus, the happy moment is fast approaching when that sacred body which was immolated on the cross will abide in my heart, and that precious blood which was shed with so much anguish for my ransom will be really and truly applied as a sovereign remedy to my soul. My God, is it possible that thou, whom the heavens cannot contain, wilt confine thy greatness within the narrow limits of my heart?—that thou, before whom the angels themselves are not pure, wilt unite thyself to a soul like mine, disfigured and defiled with innu-

merable crimes? O Lord, with the most sincere conviction of my wretchedness, I protest with the centurion, that I am not worthy thou shouldst enter under my roof. (*Matt.* viii. 8.) Shall I then say with St. Peter, Depart from me, O Lord, for I am a sinful creature? (*Luke* v. 8.) Shall I depart from this sanctuary, which I am unworthy to enter, and relinquish that happiness for which my soul sighs, but which I shall never merit?

Ah! no, my divine Saviour! I will not leave thee; for to whom should I go but to thee? Hast thou not invited all that labour and are heavy laden to approach thee? (*Matt.* xi. 28.) Therefore, notwithstanding the miseries of my soul, I come, perfectly convinced that if thou wilt, thou canst make me clean. (*Matt.* viii. 2.) I am weak, but thou wilt be my sovereign strength; I am poor, but thou wilt adorn my soul with the riches of thy grace. Thou wilt destroy my pride by the force of thy profound humiliations in the centre of my soul. Thou wilt warm my tepidity by the fire which thou camest on earth to enkindle. (*Luke* xii. 49.) Thou wilt communicate to me thy divinity itself, that I may not live, but that thou mayest live in me. Come, then, O my God, the desire of the everlasting hills (*Gen.* xlix. 26), the friend of sinners, the comfort of the afflicted, the hope of all the ends of the earth (*Psalm* lxiv. 6), come into my house, and let salvation enter with thee (*Luke* xix. 9); come, that my soul, united with thee, may magnify its Lord, and my spirit rejoice in God my Saviour. (*Luke* i. 46, 47.)

FROM THE PATER NOSTER TO THE AGNUS DEI.

O FATHER of my soul, who residest in the highest heavens, and yet attendest to the wants

of thy children on earth, behold thy prodigal but repentant child, who returns to thee penetrated with regret for ever having sought to shake off that yoke which thou thyself has pronounced to be sweet and light. (*Matt.* xi. 30.) Pardon me, O my divine Benefactor, for thou knowest the clay of which I am formed; thou rememberest that I am but dust. (*Psalm* c. 11, 14.) Forget my criminal abuse of thy mercies, for the sake of him in whose name I dare to address thee as my Father, my Friend, and only happiness. Oh, give me thy divine spirit, that spirit of love and adoption, which will cause me to have recourse to thee in all my necessities. Give me a docile, obedient, and submissive heart, that thy supremely just and adorable will may be the rule of all my actions. But above all, O divine Lord, give me the bread of life, the food of immortality—give me him in whom thou wert always well pleased (*Matt.* iii. 17): that, being instructed by thy wisdom and thy word, I may never deviate from the respect and love due from a child to the best and most indulgent of fathers.

FROM THE AGNUS DEI TO THE COMMUNION.

LAMB of God, who takest away the sins of the world, let me not be excluded from a share in thy universal mercies. Cleanse and purify my soul; adorn it, I entreat thee, with those virtues which will render me less unworthy of participating in the food of angels.

O adorable Jesus, I am, it is true, wretched and unworthy; but hast thou not avowed thyself the the Father of the poor? and shall not that endearing title encourage me to recur to thee, as to my Father, and the best of friends? Yes, my God, I will go to

thee, for thou well knowest that had I the heavens and the earth at my disposal, I would sacrifice all, rather than forego the happiness I am now going to enjoy "What have I in heaven? and besides thee what do I desire upon earth? Thou art the God of my heart, and the God that is my portion for ever." (*Psalm* lxxii. 25, 26.)

O amiable Virgin, thou who art styled by excellence blessed among women, show thyself now my tender mother and powerful advocate; obtain for me the grace to receive with faith, purity, fervour, and humility, the divine object of thy ardent love.

Blessed spirits, you who unceasingly attend, love, and adore the Almighty Being I am about to receive, intercede for me at this awful moment, and supply by your ardent charity for the tender devotion with which I would wish to receive my Redeemer under my roof.

AT THE CONFITEOR.

O DIVINE Redeemer of my soul, into thy sacred heart I cast all my offences; they are not more numerous than thy mercies, nor can they equal the tenderness of that love which invites me to receive thee.

O Jesus, veiled as thou art, I acknowledge thee for my Lord and my God; I adore thee with all the powers of my soul, and I fervently love thee with my whole heart.

FROM THE COMMUNION TO THE END OF MASS.

O DIVINE Lord, thou hast at length satisfied the earnest desires of my heart. I possess thee; I embrace thee: O make me entirely thine!

O Jesus, thou who constitutest the happiness of

the blessed, is it possible that thou art at this moment present in my heart? Yes, I firmly believe that I possess thee, with all the treasure of thy merits.

O most sacred Virgin, who so long bore and so fervently loved the God I now possess, praise and magnify his goodness. Offer him for me those joys which filled thy pure soul at the moment of his incarnation in thy sacred womb, and assist me to make some return for his unbounded mercies.

Remember, O divine Lord, that one visit from thee would suffice to sanctify the greatest sinner. Permit not, then, that I should receive thee in vain. Let not thy precious blood fall on my heart without producing therein the fruits of virtue thou hast so long expected. Oh, take me out of life this moment rather than permit me to relapse into sin!

Adorable Lord of heaven and earth, thou beholdest in my heart thy beloved Son: he is all mine; his abundant merits belong to me at this moment. I offer them to thee, O my God; and in return I ask for the most ardent love, sincere humility, and, above all, the grace never to offend thee by any mortal sin.

A METHOD OF

Hearing Mass after Communion.

AT THE COMMENCEMENT OF THE MASS.

O DIVINE Jesus, I possess thee now: thou thyself, omnipotent as thou art, can give me nothing more estimable, more precious. O my God, how canst thou possibly endure thy present habitation, far more wretched than the stable in which thou

wert born! How canst thou remain with a soul so ungrateful, so tepid, and, even at this moment, so little penetrated with a sense of thy divine presence! O God, how hast thou multiplied thy mercies in favour of thy least deserving creature! Should not the profusion of thy benefits terrify me, when I consider my poverty, misery, and inability to acknowledge or repay them? Yet, on the other hand, O divine Benefactor of my soul, when was I ever so rich as at present? Convinced, then, of my personal indigence, yet filled with gratitude for the dignity to which I am raised by the union I have contracted with my Redeemer, I will again offer thee, O King of heaven and earth, a victim of thanksgiving proportioned to thy gifts; I will offer thee a host of praise, immolated not only on this altar, but in the midst of my heart.

And thou, O Jesus, sweet and mild, and plenteous in mercy (*Psalm* xxxv.), give ear to my earnest petition; let me be now so closely united to thee that I may become one with thee; create within me that humble, meek, and fervent heart, which will make me pleasing and acceptable in thy sight; let thy divine presence fill my soul with consolation and peace, and let thy mercies be now upon me, according to the hope I have placed in thee.

AT THE GLORIA IN EXCELSIS.

O GOD of my soul, worthy and adorable object of the praise and benediction of all creatures, permit me to sing to thee a new canticle, because in my favour thou hast done wonderful things. (*Psalm* xcvii. 1.) Permit me to bless thy adorable name, because thou art good, and thy mercy endureth for ever. In union with him who is the brightness of

thy glory, and the figure of thy substance (*Heb.* i. 3), I praise thee, I bless thee, I adore thee, and rejoice in all that glory, that felicity, which is essential to thyself, and which the ingratitude of thy creatures can never lessen. Why cannot I extol thy goodness with lips purified as were those of thy prophet? Why cannot I, O Jesus, residing in my heart, burn with the ardours which consumed the heavenly spirits who first sung the praises of thy hidden majesty? More ardent, though infinitely less favoured than I am, they proclaimed with joy the blessings thou wert come to scatter on earth. Oh, that I had the hearts, the voices of men and angels, to thank thee for those with which thy coming this day has enriched me! O King of peace, reign in my soul, and let thy dominion be absolute over all its powers, affections, desires, and movements. Let my perverse inclinations become submissive to the orders of thy amiable providence, that I may have no will but thine, no pursuit but that of pleasing thee, and no desire but that of enjoying thee eternally.

AT THE GOSPEL.

O ETERNAL Truth, how happy are those who listen to thy divine inspirations, who hide thy words in their hearts that they may never sin against thee! (*Psalm* cxviii. 11.) Oh, that my ways may be henceforth directed to keep thy justifications! (*Psalm* cxviii. 5.) Oh, that I may this day learn from thy own lips, that true life consists in knowing and loving thee alone! Eternal wisdom, proceeding out of the mouth of the Most High, my heart is at this moment thy throne and thy possession; teach me to practise the virtues of humility, charity, and obedience. But, alas! divine Jesus, I deserve not thy

heavenly lessons; I am unworthy that thou shouldst speak to my soul; for I have often transgressed thy law, trampled on thy graces, and slighted thy inspirations. I have gone astray from thee like a sheep that was lost; but, O charitable Pastor, seek thy servant, because, amid all my wanderings, I have not forgotten thy commandments (*Psalm* cxviii. 176); I have never ceased to acknowledge thee for my God, my Redeemer, my heavenly Guide. Oh, had I fled from sin with the horror it is calculated to inspire—had I valued as I ought the graces which were purchased for me by thy precious blood—how near should I be to thee at this moment! how pleasing would my soul be in thy sight! how dear would it be to thy merciful heart! O my God, the hope and salvation of those who trust in thee, enlighten my darkness, that I may know thy testimonies, for I have inclined my heart to keep them for ever. (*Psalm* cxviii.)

AT THE OFFERTORY.

O ADORABLE Jesus, how insensible should I be to my own eternal and temporal welfare, did I refuse my heart to thee, for whom it was created, and who alone can satisfy its desires! Yet, my God, in offering thee all that I have, what do I present? A soul, redeemed indeed by thy precious blood, but stained with such sins as should render it hateful in thy sight; an ungrateful heart, which thou hast repeatedly demanded, but which I have so long refused. O my God, canst thou accept now a gift which thy mercy alone could have caused thee to require? Yes, divine Jesus, thou wilt now accept my offering, for I present it to thee, not as my heart, but as thy sanctuary: not single, but incorporated with thee by the closest union which God can grant to

his creature here below. O most merciful Lord, do thou crown all thy mercies, by bestowing on me that humble, contrite heart which is the only offering thou desirest to receive from thy creatures. O Divine Lord, assisted by that grace which I have this day abundantly received, I now make thee a free oblation of my whole being, to which I am determined never more to be unfaithful.

AT THE PREFACE.

O KING of heaven and earth, thou art he whose greatness and whose majesty no created intelligence can ever comprehend, and whose amiable perfections no human heart can ever sufficiently love. How, then, shall I presume to appear before thee? How shall I pronounce that sacred name I am so unworthy to utter? Yet, my God, permit me, for the sake of the adorable Victim I have received, to offer thee my most fervent adoration, in union with the angels who surround this altar; or rather, in union with the acceptable adorations of my divine Redeemer, the Holy of Holies, the Lord of angels.

By thee, O great High Priest, who hath passed into the heavens (*Heb.* iv. 14), I can join worthily in the praises which resound in the heavenly Jerusalem! Thou art come to me this day in the name of the Lord. Blessed for ever be that infinite mercy which is come to pardon me! Blessed be that love which is come to inflame me! Blessed be that liberality which is come to enrich me! O Son of David, Son of the Most High God, may never-ending Hosannas celebrate thy mercies heaped on me! and may I, through thy infinite goodness, one day join in the praise which will ascend before thy throne for all eternity!

AT THE CANON.

O DIVINE Jesus, the Redeemer of all mankind, who art come to save even those who were lost, whose adorable blood was shed for many to the remission of sins, deign to listen to the prayers I now offer, not for myself alone, but for the great family of mankind, whose Creator, Lord, and sovereign Master thou art. Permit me to offer my supplications for the peace and prosperity of that Holy, Catholic, and Apostolic Church, which was founded on thy unerring word, established by thy miracles, enriched by thy merits, and peopled by thy saints—of that Church, whose unworthy child I am, in whose bosom, through thy grace, I resolve to live and to die—that Church, which has this day imparted to me her most precious treasure, in giving me the adorable body and blood of her heavenly Spouse.

O my God, bless, sanctify, and protect the Pope, thy representative on earth; have mercy on the bishops, priests, and all who labour in thy vineyard; animate them with zeal for the salvation of souls, who are the purchase of thy blood; give them prudence, perseverance, humility, and patience; inflame their hearts with that ardent zeal which consumed thy holy apostles; render their lives as holy as the law they inculcate; make them all according to thy own divine heart; and let their light so shine before men, that they, seeing their good works, may glorify their Father who is in heaven. (*Matt.* v. 16.) O my God, I seek not that which is profitable to myself, but to many, that they may be saved (1 *Cor.* x. 33); therefore I most earnestly conjure thee to show forth the riches of thy infinite mercy, by pardoning those who are in the dreadful state of mortal sin. Thou art

the Lamb that was slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to our God a kingdom. (*Apoc.* v. 9, 10.) Let none, then, be excluded from that saving faith, which is the only sure road to thee; let all hear thy voice, O good Pastor of our souls, that all may follow thee; and let there be but one sheepfold and one shepherd. Permit me also, adorable Jesus, to implore thy mercy on all who, having received from thee the precious gift of faith, have suffered the light to become darkness in their hearts. O Lord, forgive them, for they know not what they do; convert them, and they shall be converted; teach them before it be too late, that they are created to love and serve thee alone, and let that important truth be so deeply impressed on their hearts, that they may sincerely return to thy love and service.

AT THE ELEVATION.

O DIVINE Lord, by what miracle of mercy do I again behold thee on this altar? Ah, my God! when wilt thou set bounds to that love which is so often abused? when wilt thou shield thy too often slighted Majesty from the insults it receives in this ineffable mystery! Oh, that I could repair them all in this moment by the sacrifice of ten thousand lives! O divine Jesus, how true it is, that thy delight is to be with the children of men (*Prov.* viii. 31); for though thy eternal throne is surrounded by heavenly spirits, who adore thee as a God of infinite majesty, and who love thee as the source of infinite goodness itself, yet thou bowest the very heavens to come on this altar, and even into the wretched mansion of my soul. I need not then ascend to heaven to find

thee, O Lord! I need not even seek thee on this altar; for in this happy moment I enjoy thy sacramental presence. O divine Lord, what great things hast thou done in my soul! But, my God, what can be the reason that I am so little sensible of thy adorable presence? How is it possible that I conceal fire in my bosom, and yet do not burn? (*Prov.* vi. 27.) Why am I so slothful and tepid, when I possess in my soul the fountain of life? Alas! how little return of gratitude hast thou ever met in my heart! but, my God, what can resist thee? Hast thou not often triumphed over hearts equal even in malice to mine? Do then, I conjure thee, that for which thou art come; transform me into thyself, and let me experience the effect of the petition thou didst deign to make on our behalf, viz., that we should be one with thee, as thou and thy heavenly Father art one. (*John* xvii. 21.)

AT THE SECOND MEMENTO.

O ALMIGHTY God, the resurrection and the life, he that believeth in thee, even though he were dead, shall certainly live, and enjoy in thy kingdom the true liberty of the children of God. Look then, I beseech thee, with compassion and mercy on those suffering souls who have always believed and confessed thy name. O sovereign Lord, remember that they are the work of thy own hands (*Job* x. 3), created in thy power, redeemed in thy mercy, preserved in thy goodness, and formed to thy adorable image. Ah! why then hidest thou thy adorable face from those who have been dear to thy sacred heart, and who long to behold and enjoy thee, their sovereign beatitude? Accept, O eternal God, in their favour, the adorable Victim who now offers

himself to thee on this altar, and whom I likewise possess in the centre of my soul. Apply to them also, O Lord, the indulgence which the Church this day holds forth in thy name to worthy communicants, and let not my imperfect dispositions be an obstacle to the exercise of thy mercy on their behalf. In consideration of thy beloved Son, cease to remember their iniquities, and take no further revenge of their sins. I particularly implore thy mercy, O Lord, for my parents, friends, and benefactors; for all those who are most abandoned; for those to whose sufferings I may have been accessory; for all who, during life, were most devoted to the adorable sacrament of thy love; and also for those who were the fervent clients of thy blessed Mother. O Almighty Lord, transport them into thy bosom, where they shall be replenished with the goods of thy house; confirm them in thy sight for ever, that they may joyfully sing a hymn to thee in Sion, and pay to thee a vow in Jerusalem. (*Ps.* lxiv. 1.)

AT THE PATER NOSTER.

ALMIGHTY Lord, how shall I presume to address thee as my Father, since by my abuse of thy mercies I have forfeited the title of thy child? O my God, I acknowledge that I have squandered thy graces; that I have been deaf to thy voice; and have abandoned thee, my only good. I have sinned against heaven and before thee, and were I treated as I deserve, I should be for ever excluded from that kingdom which I was created to enjoy. Yet, notwithstanding all, I will not despair, for I possess in my soul the sweet pledge of my forgiveness. Thou canst not behold me without looking at the same time on the face of that dear Son, whose delight

(while on earth) and whose food it was to do thy will. But, O my God, hast thou not already anticipated my conversion? Didst thou not see from afar, by facilitating to me the means of return to thy arms? Didst thou not clothe me in the tribunal of thy mercy with the robe of innocence? And this very day hast thou not fed me with the heavenly banquet, which is only prepared for the children of thy kingdom? Why didst thou load me with mercies, often denied to those whom thou hast always with thee, and who have never disobeyed thee in anything? Ah! it is because I was lost, and thou hast found me; because I was dead, and by thy all-reviving grace I am now re-animated. Oh, complete thy mercies, infinite goodness! restore unto me the joy of thy salvation (*Psalm* l. 14); restore unto me that peace and happiness I once enjoyed in thy service. I am not worthy to be called thy child; but I entreat thee once more, in the name of thy beloved Son, to receive me among the last of those who are happy enough to love and serve thee.

AT THE DOMINE NON SUM DIGNUS.

DIVINE Jesus, I was not worthy to receive thee—I am unworthy to possess thee—and I acknowledge myself infinitely undeserving of thy stay in my sinful heart. Oh, may the love and humility of this thy minister, and of all those happy souls who are at this moment about to receive thee in any part of the world, supply for the little preparation thou hast found in my heart; and may their thanksgiving and lively gratitude offer thee such homage as thou canst never expect to receive from me. My God, since thou hast condescended to enter under my roof—since thou hast come in person to heal my soul,

when one word would have sufficed—leave me not without effecting the cure for which thou art come; depart not until thou hast planted on the ruins of my pride and vanity the divine virtues of humility and meekness, so strongly inculcated by the divine example. Teach me, I beseech thee, to walk in thy footsteps; make choice of my heart, to model it after thine, and to adorn it with the solid virtues of charity, patience, compassion for the poor and afflicted, a lively horror of sin, and of all that offends thy divine Majesty.

AT THE BLESSING AND LAST GOSPEL.

MY God, thou shalt never leave me until thou bless me—until thou givest me that efficacious benediction which will be the safeguard of thy graces. That the world may know I sincerely love thee, and have had the happiness of receiving thee, I will follow thee, and serve thee faithfully to the last moment of life; but yet, my God, with what diffidence should I make these promises! How often have I promised to be faithful to thy law, and yet, on occasions of trial, how repeatedly have I transgressed! Thou hast given me thy precious body and blood, yet I have ungratefully refused thee the most trifling sacrifices. Thus have I hitherto acted; and what I once did, I may and certainly shall do again, if not supported by thy powerful grace. Yet, notwithstanding my experience of past weakness, I do again promise to keep thy Commandments, to love thee and serve thee with all my heart and soul. Remain with me, O divine Lord, by the influence of thy all-powerful grace; take my whole being, and reign over me so absolutely, that I may never acknowledge any kind of master but thee. May I rather die than forget

thy infinite goodness and unspeakable mercies; may these same mercies give thee glory; and may they follow me all the days of my life. (*Psalm* cvi. 8, xx. 6.) In the strength of the heavenly nourishment I have received, may I walk steadily in the paths of virtue, until I come to that happy region where I shall certainly sing, "Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen." (*Apoc.* v. 12.)

Devotions to the Sacred Heart,

Especially during the time of Mass.

INVOCATIONS.

SANCTUARY of the divinity! Abyss of wisdom! Ocean of goodness! Throne of mercy!

Treasure inexhaustible, of whose fulness we have all received!

Our peace and our atonement!

Fountain of water springing up into everlasting life!

In which the Father is well pleased!

The propitiation for our sins!

Filled with bitterness for our sakes!

Sorrowful in the garden, even unto death!

Overwhelmed with revilings!

Wounded with love!

Pierced with a lance!

Exhausted of thy blood on the cross!

Bruised for our sins!

Still outraged by ungrateful men in the most Holy Sacrament of love!

Refuge of sinners!

Strength of the weak!

Comfort of the afflicted!

Perseverance of the just!
Salvation of them that hope in Thee!
Hope of them that die in Thee!
Sweet support of those who worship Thee!
Our Helper in our many and great tribulations!
Delight of all the saints!

AN ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

TO thee, O Sacred Heart of Jesus! do I devote and offer up my life, thoughts, words, actions, and sufferings. May my whole being be no longer employed, but in loving, serving, and glorifying thee. O Sacred Heart! be thou henceforth the sole object of my love, the protector of my life, the pledge of my salvation, and my refuge at the hour of my death. Justify me, O blessed and adorable Heart, at the bar of divine justice, and screen me from the anger which my sins deserve. Imprint thyself like a divine seal on my heart, that I may never be separated from thee. May my name also be ever engraven upon thee, and may I ever be consecrated to thy glory, ever burning with the flames of thy love, and entirely penetrated with it for all eternity. This is all my desire, to live in thee. One thing have I sought of the Lord, and this will I seek, that I may dwell in the heart of my Lord all the days of my life. Amen.

A PRAYER TO THE ETERNAL FATHER.

O ETERNAL Father, let me offer up unto thy mercy the Sacred Heart of thy well-beloved Son, even as he offered himself up a sacrifice to thy justice.

Accept, on my behalf, all the thoughts, sentiments, affections, motions, and all the actions of this Sacred Heart; they are mine, because it was immolated for

me; they are mine, because for the future I am resolved to admit nothing into my heart but what hath place in thine. Receive then, O God, the merits of this Sacred Heart in satisfaction for my sins, and in thanksgiving for all the benefits conferred upon me. Receive them, O Lord, as so many motives for granting my petitions. Give me, O Lord, for their sake, all the graces I need, but especially the gift of final perseverance. Receive them as so many acts of love, adoration, and praise, which I now offer to thy divine majesty. This Sacred Heart, this Heart alone, can love, honour, and glorify thee as thou deservest. Amen.

The faithful are invited to make, at Mass, or at fixed times in the day, according to their opportunities, one or more of the following aspirations of love to the Sacred Heart of Jesus:

O SACRED Heart of Jesus, I love thee, and desire to love thee more and more!

O Heart of Jesus, burning with love of us, inflame our hearts with the love of thee!

O Sacred Heart of Jesus, mayst thou be known, loved, and adored throughout all the world!

O Heart of my dear Redeemer, may the love of thy friends supply all the injuries and neglects of those who offend thee!

ACT OF LOVE BY BLESSED MARG. MARY ALACOQUE.

O MOST loving Heart of my only beloved, unable to love and glorify thee according to the extent of the desire Thou hast given me, I invite all heaven and earth to assist me, and I unite myself to the burning seraphim, in order to love thee. O heart, burning with love, why dost thou not set heaven and earth on fire with thy pure flame, to consume whatever they contain, that all creatures may breathe

only thy love. O make me suffer or die, or at least change my heart entirely, and consume me with thy most ardent fire, that I may love thee perfectly. O divine fire, O most pure flames from the Heart of my only love, burn me without compassion, consume me without resistance. Alas! why dost thou spare me, since I am only fit to burn, and only deserve fire? O Love! O Love of heaven and earth, come into my heart and reduce me to ashes! O devouring fire of the Divinity, come and dissolve me; burn me, consume me in the midst of thy pure flames, which cause those who die in them to live.

PRAYER OF ST. GERTRUDE TO THE SACRED HEART OF JESUS.

O SACRED Heart of Jesus! living and life-giving fountain of eternal life, infinite treasure of the divinity, glowing furnace of love! Thou art my refuge and my sanctuary. O my adorable and lovely Saviour! consume my heart with that burning fire wherewith thine is ever inflamed; pour down upon my soul those graces which flow from thy love, and let my heart be so united with thine, that our wills may be one, and mine in all things conformed to thine. May thine be the rule alike of my desires and of my actions. Amen.

AN ACT OF REPARATION TO THE SACRED HEART OF JESUS.

O ADORABLE Heart of my God and Saviour! filled with a lively sorrow at the thought of the injuries which thou hast received, and art every day receiving, in the august Sacrament of the altar, I prostrate myself at thy feet, to make thee an act of humble reparation for all thou hast suffered. O, that by my reverence, by my devotion, I could make

amends to thy outraged majesty! O, that I could do so, even at the sacrifice of my life! Call to mind thy mercies, O Jesus! and grant me the pardon which I beg for so many impious, heretical, and slothful Christians who dishonour thee, and above all, for myself, who have so often offended thee. Remember not my ingratitude; but remember that thy divine Heart, bearing the burden of my sins, was afflicted even unto death. Let not thy sufferings and thy blood be in vain; destroy in me my sinful heart, and give me one according to thine own, an humble and a contrite heart; a heart that is pure, and full of horror for sin; a heart that henceforth may be as a victim wholly consecrated to thy glory, and inflamed with the sacred fire of thy love. And for my part, I promise thee, O most sweet Jesus, to endeavour for the future, as much as in me lies, by my devotion in church, by my diligence in visiting thee in the Sacrament of the altar, by my fervour in receiving thee in the Holy Communion, to make reparation for the irreverences, the profanations, and the sacrileges which I deplore in the bitterness of my soul. Amen.

A VISIT TO THE SACRED HEART OF JESUS.

O HEART of Jesus! who remainest day and night amongst us, inviting, expecting, receiving all those who come to visit thee, I worship thee, and confess to thee my misery and my nothingness. I thank thee for all the mercies which thou hast bestowed upon me, especially for delivering me from the power of the devil; for restoring to me the dignity of a child of God, which I had lost by sin; for giving me the Blessed Virgin for my advocate; and inspiring me with the desire to come into thy presence.

I thank thee with all my heart, that thou vouchsafest to show me mercy; I desire to repair the injuries which I have had the misery to inflict upon thee, by my coldness and indifference to thy service. O, that I could honour thee as thou deservest to be honoured, in all places where now thou art the least honoured and the most neglected. Amen.

And thou, immaculate Mary, most holy and dear Mother of fair love, who so earnestly desirest that thy divine Son should be loved by all, obtain for me, by thy most powerful intercession, that he may receive and accept this solemn consecration, which I this day make of my whole self in thy presence; to the end that my name may be written indelibly in the number of those happy souls, who, faithful and constant in his service, shall never be separated from the most sweet love of thy dear and most amiable Son Jesus. Amen.

FORM OF ADMISSION INTO THE CONFRATERNITY OF THE SACRED HEART OF JESUS.

I, N.N., for the greater honour of Jesus Christ crucified, and of his divine Heart, burning with love in the Blessed Eucharist, and also to repair the outrages he receives in this august Sacrament, associate myself of my own free will to the faithful received into this pious Confraternity. I desire to participate in the indulgences with which it is enriched, and in the good works therein performed, both for the expiation of my own sins, and for the assistance of the suffering souls in purgatory.

O sweet Jesus! enclose in thy Sacred Heart all the members of this Association; grant that, faith-

fully observing the precepts of thy law, and fulfilling the duties proper to their condition, they may be more and more inflamed with the fire of thy divine love. Amen.

Received, &c.

Director.

INDULGENCE PRAYER BEFORE A PICTURE.

Pius VII., by a rescript of June 8th, 1807, and by another of Sept. 26, 1817, grants in perpetuity an indulgence of one hundred days, to those who, with a contrite and humble heart, shall make the following offering before a picture of the Sacred Heart of Jesus:

PRAYER.

"Wishing, O amiable Jesus, to testify my gratitude, and repair my infidelities, I, N.N., give Thee my heart. I consecrate myself entirely to Thee, and I resolve, with Thy assistance, never more to offend Thee."

And a plenary indulgence once a month, on any day, with the ordinary conditions, for all who shall make this offering daily.—*Bouvier.*

PRAYER TO THE SACRED HEART DURING THE TIME OF MASS.

ETERNAL Father, permit me to offer thee the Heart of Jesus Christ thy dearly beloved Son, as he himself offers it to thee in sacrifice. May it please thee to receive this offering for me, with all the desires, feelings, affections, movements, and acts of this Sacred Heart. They are all mine, since it is immolated for me, and henceforth I wish to have no

other desires. Receive them in satisfaction for my sins, and in thanksgiving for all thy benefits. Receive them in order to grant me through its merits, all the graces which are necessary for me, especially the grace of final perseverance. Receive them, as so many acts of love, adoration, and praise, which I offer to thy divine Majesty, since it is by it alone thou art worthily honoured and glorified. Amen.—*B. Marg. Mary Alacoque.*

AN EXERCISE OF UNION WITH THE SACRED HEART OF JESUS DURING MASS.

AT THE INTROIT.

"GO forth, ye daughters of Sion, and see King Solomon in the diadem, wherewith his mother crowned him in the day of his espousals, and in the day of the joy of his heart." (*Cant.* iii.) "My heart hath uttered a good word; I will declare my works to the king." (*Psalm* xliv.) Gloria Patri, &c.

AT THE KYRIE ELEISON.

HEART of Jesus, Ocean of goodness, Abyss of wisdom, Treasure inexhaustible, have mercy on me.

AT THE GLORIA IN EXCELSIS.

"GLORY to God in the highest, and peace on earth to men of good will." The heart of the infant Jesus exulted when that was sung, and shepherds and angels rejoiced. Let now the angels rejoice over one sinner doing penance. Let now my own hard heart be softened. Let now the Heart of God raised up in glory above the earth, draw me. Let it bring the waters of sorrow out from my rocky heart, and break and crush it with true contrition, till I too

sing, "Glory to God in the highest," and on earth the peace of the Sacred Heart of Jesus to men of good will. We give thee thanks, O Lord Jesus, for the great glory of thy adorable Heart. Receive our prayer.

THE PRAYER.

AFTER THE DOMINUS VOBISCUM.

CLOTHE us, O Lord Jesus, with the virtues of thy Sacred Heart, and inflame our souls with the fire of thy divine love; that we may be conformed to the image of thy goodness, and be worthy of participating in thy redemption. Who livest and reignest with the Father, in the unity of the Holy Ghost, world without end. Amen.

AT THE EPISTLE.

Ephes. iii. 8.

BRETHREN, to me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ, and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named: that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit unto the inward man; that Christ may dwell by faith in your hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth and length, and height, and depth. To know also the charity of Christ, which surpasseth knowledge, that you may be filled unto all the fulness of God.

THE TRACT.

ALLELUIA! Alleluia! O Lord my God, I have cried out to thee, and thou hast healed me. Thou hast led my soul out of hell, Alleluia! Thou hast turned my mourning into joy for me; thou hast cut my sack-cloth in sunder, and hast compassed me with gladness. Alleluia!

THE GOSPEL.

John xv. 9-16.

AT that time: Jesus said to his disciples: As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. These things I have spoken to you, that my joy may be in you, and your joy may be filled. This is my commandment, that you love one another, as I, have loved you. Greater love than this no man hath that a man lay down his life for his friends. You are my friends, if you do the things that I command you. I will not now call you servants: for the servant knoweth not what his Lord doth. But I have called you friends; because all things whatsoever I have heard of my Father, I have made known to you. You have not chosen me: but I have chosen you, and have appointed you, that you should go, and should bring forth fruit: and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

AT THE CREDO.

I BELIEVE, O my God, the truths which thou hast revealed to thy Church. I desire to live and die in this faith. Grant, O Lord, that my life may be

conformable with my faith, that my faith may be animated by good works, that I may never be ashamed to declare myself a Catholic, and may constantly maintain the interests of thy holy religion.

O Church of Rome, the persecutions which thou hast endured, far from weakening my faith, do but strengthen it the more, since thy divine Spouse foretold them. I vow inviolable attachment to thee. Lord, draw close the bonds that bind me to thy holy Church; put into my heart a spirit of perfect obedience to its lawful pastors. In its bosom I became thy child, and in its bosom I wish to live and die. Amen.

AT THE OFFERTORY.

Matt. xi. 29.

LEARN of me, because I am meek, and humble of heart: and you shall find rest to your souls. Alleluia.

The Priest offering up the Host, says:

ACCEPT, O holy Father, almighty and eternal God, this unspotted Host, which I thy unworthy servant offer unto thee, my living and true God, for my own innumerable sins, offences and negligences, and for all here present, as also for all faithful Christians both living and dead, that it may avail both me and them unto eternal life. Amen.

Putting the Wine and Water into the Chalice, he says:

O God! who, in creating human nature, didst wonderfully ennoble it, and afterwards more wonderfully reform it, grant that by the mystery of this water and wine, we may be made partakers of his divine nature, who vouchsafed to become partaker

of our human nature, Jesus Christ our Lord, thy Son, who, with thee, in the unity of the Holy Ghost, liveth and reigneth God, for ever and ever. Amen.

At offering the Chalice, he says:

WE offer thee, O Lord! the Chalice of Salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a most sweet odour for our salvation, and for that of the whole world. Amen.

The Priest humbly bowing himself, says:

ACCEPT us, O Lord! who come in the spirit of humility, and with a contrite and humble heart; and grant that the sacrifice which we offer this day in thy sight, may be pleasing to thee, O Lord God!

Turning himself towards the People, he says:

BRETHREN, pray that my sacrifice and yours may be acceptable in the sight of God the Father Almighty.

R. May the Lord receive this Sacrifice from thy hands, to the praise and glory of his own name, and to our benefit, and that of all his holy Church.

Then the Priest says the Secret Prayer as follows:

WE beseech thee, O Lord! to inflame our souls with the fire of the Holy Ghost, which our Lord Jesus Christ has sent on earth, from the secret recesses of his Heart, to enkindle in us his love; who liveth, &c.

AT THE PREFACE.

IT is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O Holy Lord, Father Almighty, eternal God: who has appointed that the salvation

of mankind should be wrought on the wood of the cross; that whence death came, thence life might arise; and that he who overcame by the tree, might also by the tree be overcome. Through Christ our Lord: by whom the Angels praise thy majesty, the dominations adore it, the powers tremble before it; the heavens and the heavenly virtues, and blessed seraphim, with common jubilee, glorify it. Together with whom we beseech thee, that we may be admitted to join our humble voices, saying: Holy, holy, holy, &c.

From the *Sanctus* to the Consecration:

JESUS Christ loves us infinitely more than we love ourselves. He has loved us to excess. "And they spoke of his decease that he should accomplish in Jerusalem." (*Luke* ix. 1.) And what greater excess than that he should die for his creatures! He loved us, even to an excess of love. "Having loved his own who were in the world, he loved them unto the end." (*John* xiii. 1.) For after having loved us from eternity, so that every moment of it he thought of us, and loved each one of us—"I have loved you with an eternal love"—He has become man for love of us, and has chosen a painful life, and the death of the cross to save us. And now, "His delight is to be with the children of men." Heart created on purpose to love men, how is it possible thou receivest from them forgetfulness and insult? Give me grace, sweet Jesus, to love thee.

AFTER THE ELEVATION.

THE bell has rung. He is here, body and blood, Soul and Divinity. Jesus Christ is present! "The heavens have dropped down dew from above, and the clouds have rained the Just." My Saviour, I

am in thy presence, in the presence of thee, who art "the beginning and the end," who art "He was to come," who art "the Lord," "the first and the last," "inhabiting eternity," and holding "the keys of death and of hell." "Power and wisdom, and greatness and strength, and honour and glory, and blessing," be to my Redeemer, for ever and ever. I adore thy Sacred Heart. Take me within it.

AT THE PATER NOSTER.

PRECIOUS prayer, which came from the Sacred Heart, and ought to penetrate mine with the sweet sword of his love. The Heart of God the Father toward us was such as he manifested, who proceeded from his Heart. He who has given us himself, how will he not in himself give us all things? "What wouldst thou that I should do for Thee?" already he asks. What shall I ask him for? O what treasures St. Francis and St. Gertrude got from his Sacred Heart! His arm is not shortened nor his power diminished, nor his strength exhausted. That Heart is a miracle of goodness. He bids me ask: What can I desire better than himself? If I ask aught else I shall have but a part. Hear me! I ask, I entreat, I implore. Give me your holy love, and then yourself, O increated beauty of the Father, O most beautiful among the sons of men!

AT THE COMMUNION.

O MY Saviour! there is no place more worthy of thee than thyself. Empty me, then, of myself, O my God, and establish thyself within me; so that when thou comest to me, thou mayst be received not by me, but by thyself, and with the same love that thou bearest thyself.

If you are going to Communion, add:

O MY God, I offer thee, to supply the deficiency of my own merits, the holy dispositions of all the saintly souls who have worthily communicated, or are now doing so, or shall do so to the world's end.

I rise to present myself before thee. My soul burns with an ardent thirst. O give unto her the living water!

AFTER THE COMMUNION.

Psalm lxviii.

MY heart hath expected reproach and misery. And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

Psalm xxi.

BUT I am a worm, and no man: the reproach of men, and the outcast of the people. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head. I am poured out like water; and all my bones are scattered. My heart is become like wax melting in the midst of my bowels.

THE POST COMMUNION.

MAY thy grace, O Lord Jesus! we beseech thee, afford us thy love, in order that, being sensible of the sweetness of thy most loving Heart, we may learn to despise earthly things, and love such as are heavenly: who livest and reignest, &c.

AT THE END OF MASS.

O MOTHER of beautiful love! Mary! thou who so much desirest to see Jesus loved, unite me, attach me to thy Divine Son; but unite me in such a manner that I may never more be separated from him.

A VISIT TO THE SACRED HEART.

O HEART of my Lord and Saviour Jesus Christ! how miserable am I, and how ungrateful after so many benefits and favours, so many visits and inspirations, especial protections and graces of every kind. I have not one act of love worthy of thee. I am cold and indifferent. O Heart of my dearest Lord, full of compassion, have mercy on my extreme misery. Take my cold miserable heart, and put it in thy inflamed Heart, where it may be consumed with the love of thy holy Heart. I am all misery and sin: Thou art all mercy and compassion. Thou wert open that I might enter in and find rest to my soul in the holy sanctuary of thy Heart, where every treasure is to be found. This holy sanctuary was formed for me in the womb of the Blessed Virgin, and opened on Calvary, that in every distress I might enter and procure strength. But, alas! the blindness that holds my heart! I am wounded, and thy loving kindness compels me to come in, that you may heal my poor soul. Keep me, O Lord, and teach me to adore and thank thee. Make me know the treasures that I possess in thy holy Heart. Give me grace that I may use them for thy honour. Grant that I may no longer be like the unwise servant, who hiding his talent had no interest for his lord.

ANOTHER VISIT TO THE SACRED HEART.

WHO am I, that grieve at the least ingratitude, and resent the smallest slight or disrespect; while I enter the church without proper respect, perhaps wholly forgetful that the Heart of my Jesus, so tender and so jealous of my love, is there waiting for me that I may offer some act of love or gratitude

for the many blessings He has heaped upon me! O my dearest Lord, I am covered with confusion. Why am I so cold and indifferent? It grieves me to think of this, my ingratitude; but it is too true. O Heart of my Jesus, have mercy on me. I will receive all injuries as my due, and from this time forward, I desire to suffer all things for thee, and in union with thee. Why am I not all on fire with thy love? O Heart of my Jesus, teach me to profit by this great privilege that I enjoy in having thy holy Heart always present on our altars. This is the seat of thy mercy, where thou receivest thy poor children, to comfort them in this vale of misery. Here thou desirest to receive their homage. O Heart of my Jesus, give me grace to love thee with a pure love. I desire to serve thee faithfully from henceforward; to pay thee all the homage and gratitude I am able.

PRAYER.

MOST loving and most beloved Jesus, I pray and beseech thee by thy own heart, crown thou thy gifts so sweetly bestowed upon me: grant that, united with thee by the bond of love, I may never be separated from thee: give me this perfect gift, that I may love thee perseveringly, with the purity of the virgins, with the fidelity of the confessors, with the fervour of the martyrs, with the zeal of the apostles, with the love of my angel guardian, that I may thus atone for the insults offered to thy Sacred Heart, and may live of love for thee, until I be admitted into the eternal Kingdom of thy love. Amen.

Confession.

HOW TO MAKE A GOOD CONFESSION.

"This sacrament owes its institution to the singular goodness and mercy of our Lord Jesus Christ."—*Catechism of Council of Trent.*

SPIRITUAL writers—men of great learning, piety, and experience—recommend us to prepare for each confession as if it were the last opportunity we would have of approaching the holy Sacrament of Penance. "This reflection" says St. Alphonsus, "will induce you to discharge every part of your duty, both as to the examination of your conscience, your sorrow for your sins, your firm purpose of amending your life, and the sincerity of your confession, in the most perfect possible manner."

There is scarcely any duty of greater importance in religion, than to receive the Sacrament of Penance with the necessary dispositions. Penance is as indispensable for those who have fallen into sin after baptism, as baptism itself is for those who have never been baptized. It is a second plank after the ship-wreck of sin, without which the sinner must inevitably perish. But then it is to be observed, that this sacrament must be received with the necessary dispositions. The cleansing of the baptismal robe, and restoring it to its original purity, is not to be effected without much labour and application. It would be absurd to imagine that the justice of God, which could not be satisfied but by the sufferings of Jesus Christ, and which, notwithstanding these sufferings, doth still condemn to eternal torments the unrepenting sinner—it would be absurd, indeed, to imagine, that his justice should now be appeased by

a superficial or outward compliance with this duty, accompanied, perhaps, with insincerity, gross negligence, or a fixed adherence to mortal sin, and therefore destitute of real sorrow, change of heart, and a firm purpose of amendment. The enormity of sin is the same at this day as it ever was, it is as unchangeable as God himself; because it is essentially a rebellion against him, a breach of his law, an insult offered to the Eternal Majesty; and consequently not more remissible at present in the Sacrament of Penance, than at the earliest periods of Christianity, when the severest discipline prevailed, and the fervour of primitive penitents was so ardent. Hence, that this merciful institution may never be frustrated of its end, and in order that the sinner may always obtain by it the pardon of his offences, we must strictly fulfil these five following conditions:

I. An examination of conscience, that we may know our sins.

II. A heartfelt sorrow for having committed them.

III. A firm resolution never to commit them again.

IV. An humble confession of them to a Priest empowered to absolve us.

V. A desire or intention of performing our penance.

When you make a good confession, God grants you the pardon of the sins you have fallen into; and he grants you also strength to avoid sin, and to serve him better for the time to come. But should you make a bad confession, you are guilty of a great crime, and you become much worse than you were before in the sight of God. As often, therefore, as you go to confession, go with an earnest wish of making a truly good confession.

You must also bear in mind that we can neither

know our sins, nor be sorry for them, nor confess them well, without God's grace. Hence prayer, which is the great key to divine grace, is the best part of our preparation for confession.

With regard to persons who approach the Sacraments but seldom, viz., at Christmas and Easter only, they ought to begin their preparation some days beforehand; and during these days they should make a serious effort to correct every bad habit, and should, from time to time, with great fervour, beg of God the grace to make a good confession and a worthy communion. Let this grace be asked in the name of Jesus Christ, and through the prayers of the Blessed Virgin, of our Guardian Angel, of St. Joseph, and of all the saints and angels of heaven.

As to pious people who frequent the Sacraments, and who seldom or never fall into a grievous sin, it is very desirable, when they go to confession, that, after confessing any sins committed since last absolution, they should, at least in a general way, accuse themselves of all their past sins. "No man," says St. Augustine, "should cease to bewail his sins till his last breath." How instructive is the example of Holy David. Although he knew his gross crimes were pardoned, he still continues to cry out: "Have mercy on me, O God, according to thy great mercy. Wash me yet more from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is always before me." (*Psalm* l.)

BEFORE CONFESSION. WHAT MUST BE DONE.

First, you must pray fervently for grace to make a good confession, asking that grace again through the merits of Jesus Christ, and through the intercession of his blessed Mother and of all the angels and

saints. Secondly, you must carefully examine your conscience, in order to find out the different ways in which you have offended Almighty God, and how often you have fallen into each particular kind of sin. Thirdly, you are to implore God's pardon with sorrow of heart for having offended him, and resolve, with the help of his grace, to lead a virtuous life for the time to come. And you should bear well in mind, that you cannot be truly sorry for your sins unless you be firmly resolved to keep away from all dangerous occasions. In the Sacred Scripture it is said, "He who loves the danger shall perish in it."

AT CONFESSION WHAT MUST BE DONE.

BEGIN by devoutly making the sign of the cross; saying at the same time, *Bless me, O Father, for I have sinned.* Then repeat the *Confiteor*, or "I confess to Almighty God," &c., till you come to the words "through my fault," at which strike your breast, full of compunction, like the humble publican in the Gospel, and so proceed to accuse yourself with candour and sincerity, telling first, how long it is since you were last at Confession, whether you were then absolved, and whether you performed your penance. Make an humble acknowledgment of your guilt. Let there be no excuses, no throwing the blame on others; but above all, let not shame, or fear, or hypocrisy, tempt you to tell lies, or conceal a mortal sin in confession. Should you feel a difficulty in confessing a certain sin, pray to God for help to overcome that difficulty; and recollect that without the confession of that sin you have no hope of pardon, and that by concealing it you draw down upon your soul the heaviest evils both for time and eternity.

"O God! What a hell does a soul suffer within

herself after leaving the tribunal of penance without telling her sin! She always carries within her a viper that unceasingly lacerates her heart. The miserable being shall suffer a hell in this life, and a hell in the next. O my children, if any of you have fallen into the misfortune of concealing a sin through shame, let him take courage and confess it as soon as possible. It is enough for you to say to the confessor: *Father, I feel ashamed to tell a certain sin;* or to say, *Father, I have a scruple regarding my past life.* This is sufficient, for the confessor will take care to pluck out the thorn which torments you, and thus give peace to your conscience. And, oh! what joy shall you feel after having expelled the viper from your heart."—*St. Alphonsus.*

AFTER CONFESSION, WHAT MUST BE DONE.

1. You are to thank God for the grace of sacramental absolution. How truly valuable is that grace, and how many Catholics are there to whom it is not given! How thankful should you be for being specially favoured by God, and with what fervour should you return thanks to heaven at least after each confession! 2. Neglect not the penance, or satisfaction, imposed by your confessor. Discharge that duty within the proper time and in a penitential spirit. It is sinful to omit any portion of it; and it is sinful also not to fulfil it within the appointed time, when it is within your power to do so. 3. Be careful to reduce to practice the good advice given by your confessor, and especially to fly the dangerous occasions of sin, to pray for help in times of temptation, and to approach the Sacraments as often at least as experience tells you it is necessary to do so, in order to keep you from falling into mortal sin, and so preserve the grace of God in your soul.

O GOD, the Father of light! Thou who enlightenest all men that come into this world, send into my poor soul a ray of the holy light of love and contrition, that I may know, detest, and confess the sins which I have committed against thee. I desire to see my sins in all their enormity, and just as they are in thy sight: I wish to detest them for the love of thee, and to confess them with the same sincerity as I should wish to do at the moment of my death. Jesus, my God and Saviour, I offer to thee the examination which I am going to make, and I look to thee with confidence for the grace to do it well. And do thou, O Mother of God, assist me, thou who art so full of compassion for sinners that desire truly to repent of their sins.

Help me, my holy Guardian Angel! help me to know all the offences which I have committed against my God. O! all ye Saints in heaven, pray for me, that I may bring forth worthy fruits of penance. Amen.

Here examine your conscience on the Ten Commandments of God, the Precepts of the Church, the Seven Deadly Sins, etc.

O MY God! the God of my heart! my soul! my life! my refuge! my strength! whom I have so much offended that neither the sands on the sea-shore, the stars in the heavens, the flowers of the fields, nor the leaves of the trees, can equal the infinite number and unspeakable variety of my sins. I have sinned; I have offended thee, and done evil before heaven and earth. I have departed from thy law; turned my back on thy grace; adored what offended thee; made an idol of my guilt; and run on without fear or shame in the ways of deceit,

vanity, and perdition. Ah! my God how much am I grieved for having offended thee! I am more troubled at the greatness of my ingratitude for having offended thee, than at the greatness of the torments which I have deserved for my sins. I would have my sorrow for my sins to be as great as the sins themselves. I would have my regret for having displeased thee proportioned to the injuries committed against thee. I would have a grief equal to thy mercy. I would willingly bewail the enormity of my sins with tears of blood, more for the offence and insult offered thy divine Majesty, than for the injury and perdition they bring upon myself. But where shall I find so deep a sense of sorrow, save only in the fountains of thy grace? Where shall I find such a grief, save only in the contemplation of thy immense goodness and infinite majesty? Whence are those tears to flow, save only from the ocean of thy mercy? Here I cast myself at thy feet; consider not in what manner, at what time, or how late; consider only that I come. But ah! Lord, in how miserable a condition! how filthy! how abominable! Clad with the deformity of my sins, covered with the filthiness of my offences, and defiled with the abominations of a vicious life! But, in approaching thee, O my God, I come with the confidence of finding in thy mercy a secure haven, in thy compassion protection, in thy clemency a refuge, and in thy goodness pardon. Wherefore, O Lord, under the dread of thy justice, I seek no other remedy save that of thy mercy, nor fly to any other shelter but that of thy clemency. In thee I place my trust, O my God; for though by sin I have lost the blessings and privileges of a son, yet thou, O Lord, infinitely good, dost not lose the love and compassion of a father. Let then, O Lord, thy infinite

grace complete that work in me which thy infinite mercy has begun. Let thy clemency come to the succour of thy miserable creature: take pity and compassion on my poor soul. I am firmly resolved, with the aid of thy grace, to amend my life, confess my sins, and persevere in thy service—to pardon injuries, avoid the occasions of evil, and abhor my vices—to make such restitution as I am able, and to observe, as in duty bound, all thy Commandments. I trust, O Lord, in thy infinite goodness, that thou wilt pardon all my sins through the death and passion of my Lord Jesus Christ; for though in his wounds there is justice to punish me, yet in the same wounds there is likewise mercy to forgive me. Mercy! mercy! mercy! Jesus have mercy on me.

I. CONSIDERATION. Of the enormity of sin.

Consider, first, the enormity of a mortal sin. It is an insult to Almighty God, and a contempt of his holy law. Call to mind that you have sinned before him who knows all things, and sees the most secret actions and the silent thoughts of the heart; that you have given the death blow to your immortal soul; that you have drawn down upon yourself the anger and punishment of the living God, a God who in his just vengeance is awful and terrible; that he it is who cast for ever into hell the holy Angels when they first rebelled against him; that, alas! many of the damned who are now groaning in the eternal pains of hell, have not committed so great and so many sins as you; and that while death is perhaps already very near, it is only the infinite patience of this most merciful God that makes him wait until now for your conversion.

CONTRITE PRAYER.

O MY God! O infinite and holy God, what have I done? I confess that my sins are more numerous than the hairs of my head or the sands on the sea-shore. And yet only a single one of them all was enough for my ruin. Yes, one of those mortal sins was enough to rob me of heaven, enough to bring down thy anger on my defenceless head. Hell opened under my feet when I committed the first, and yet others followed, until now, like a mountain, they lie heavy upon my soul. Alas! why am I not penetrated with horror and fear at the remembrance of my guilt? Sinful soul, what hast thou gained by all these sins? Nothing, O my Lord, nothing but shame and sorrow, guilt and remorse. They have left me without joy in the past, or hope beyond the grave.

But no, my most merciful Lord, there is still hope for me: for I know that if I do penance thou wilt forgive me. I repent of all my sins. I hate and detest them from the bottom of my heart. I am truly sorry for my mad and senseless conduct, and I am resolved to sin no more. From this moment I devote the rest of my days to penance and a holy life. Yes, holy and merciful God, hear my firm resolve: Forgive me this once, and rather will I lose, a thousand times over, all the world has of goods, pleasures, honours, health, even life itself, than ever separate from thy grace again!

II. CONSIDERATION. Of the favours received from a God who has been offended by our sins.

Hear, sinner, the voice of God thy Father and Benefactor, who complains thus of the bitter return which thou hast made him for a thousand benefits.

Tell me, ungrateful sinner, what could I do for thee that I have not done? I created thee out of nothing, and made thee in mine own likeness, without having the least need of thee. I redeemed thee by the blood of mine only Son. I made thee a Christian and a Catholic, while millions of men like thee were left in the darkness of infidelity or of heresy. I have borne with thee patiently until this moment, in all thy sins and vices. I have given thee so many and so easy means to secure thy salvation. And on thy side, what hast thou done? For all this, thou hast only returned ingratitude! I made all creatures for thy sake, and thou makest use of them only to offend me! "Hear, O ye heavens, and give ear, O earth! I have brought up children, and exalted them, but they have despised me."—(*Isai.* i. 2.)

CONTRITE PRAYER.

O WHAT base ingratitude! No, there is not, there cannot be anything like it under the sun. Yes, my most tender Father and loving Benefactor! this is the way I have shown my gratitude to thee for having drawn me out of that nothing where I was, and where I should be still, except for thee. Alas! alas! so little have I hitherto prized all those precious graces which thou hast showered upon my ungrateful head.

O ungrateful sinner that I am! Who will give sighs enough to my heart, and tears to my eyes, that I may weep for the death of my soul, and do penance as I ought for this treachery to my God, of which I have been guilty? O most merciful Lord, have mercy on me! I have a sincere desire, and

make now the firm resolution to offend thee no more.

Alas! was it just, was it right, that after being brought into existence by God, and receiving innumerable benefits at his hand, I should be so ungrateful to offend him as I have done? When this unseen and omnipotent hand formed me in my mother's womb, and gave me hands, feet, eyes, ears, and a heart, was it for me to use them in this way as so many instruments to insult and violate thy sublime Majesty? Ah! unhappy eyes! O wicked hands! O faithless heart! you by your sins have been the cause of grief to a God of infinite goodness, the most loving and tender of fathers.

III. CONSIDERATION. Upon the love of Jesus Christ, who suffered for our sins.

Look upon your loving Saviour on the cross of Calvary! His sacred hands and feet are pierced through and through with rude nails hammered deep into the wood: his kingly head is crowned with thorns; his sacred body is covered with marks of the cruel scourges; and his unspeakable agony appears in his dying eyes and the convulsions of his suffering limbs. Who is it? and what is the cause of this bloody spectacle? Ah! sinner, it is your Saviour, and your sins have brought him to this sad extremity. Yes, for your sake he became man, for the pardon of your sins he suffered and died. Cruel Jews! cruel soldiers! but far more cruel sinners, who, in our day, still crucify their Lord, and mock at his pains; for the Apostle speaks of them when he says: "They crucify again to themselves the Son of God, and make a mockery of him." (*Heb.* vi. 6.)

CONTRITE PRAYER.

ALAS! accursed sins! how could I treat the Son of God so cruelly? Miserable that I am, who will give rivers of tears to my eyes, that I may weep according to the multitude of my sins! Is this thy reward, my dearest Saviour, for that innocent blood which thou hast shed with so much love and sorrow for my sake? Could I make thee no better return than this?—by my guilty pleasures, my brutal passions, my cold contempt of thy holy laws, to cover again thy face with shame, and open thy bleeding wounds afresh?

O Lamb of God! sacrificed and lifeless on the cross, remember that I am a soul redeemed by thy precious blood: pardon me my sins, for I am sorry for them from the bottom of my heart. Yes, raise thy wounded hand to bless and pardon me. Receive the traitor that now casts himself in sorrow at thy feet. My sins fill me with terror, for I know that I deserve to be in hell this moment; but surely, since thou hast died for me, thou wilt not now refuse me mercy. Behold me here, O my God! what wilt thou have me do? Shall I weep over my sins? Indeed, I am sorry for them, and detest them with my whole soul. Shall I forsake them? I do renounce them, now and for ever. Shall I spend the remainder of my life in loving thee and serving thee? This is my desire, and I am resolved to do so. Behold now I go to confess my sins! Great God! give me grace to confess them thoroughly, sincerely, and humbly, and from this moment never, never to offend thee any more. Holy Mary, Mother of mercy! I recommend myself to thee in this solemn hour. My Guardian Angel, and all my Patron Saints, pray to the Lord my God for me.

A PRAYER TO BEG OF GOD THE GRACE TO MAKE A GOOD CONFESSION.

O MY God! and most liberal Benefactor! how can I present myself before thee, loaded as I am with sin, and above all debased by the crime of ingratitude for thy innumerable mercies! But thou art my Creator, thou knowest the miseries of my soul; thou seest how often I have abused the greatest graces, how unworthy I am of thy favours; yet notwithstanding thou still desirest not the death of me a wretched sinner, but rather that I be converted and live. If thou didst not ardently love me, thou wouldst not now invite me to return to thee, nor offer me a pardon I have so little deserved. O my good God! since I could not conceive the desire of regaining thy friendship without thy grace, vouchsafe to finish thy own work, and to assist me in making this confession. Teach me to conceive and tremble at the danger in which I have been too often, of eternal separation from thee. O let the misery of those unhappy souls, to whom repentance is now impossible, yet who once had the same advantages I enjoy, awaken me to all the exertions necessary for making a good confession, and do not permit that my negligence or insensibility should frustrate the designs of thy infinite mercy.

PRAYER.

DIVINE Jesus! whose holy grace has opened my eyes to the miserable and sinful state of my soul; who hast penetrated my heart with sorrow for my offences, it is in thy presence I now most solemnly resolve to begin a new life, and endeavour

to become, from this very moment, what I shall certainly wish to have been at the hour of my death. I resolve to adopt all the means I know to be necessary for preserving thy grace, and persevering in virtue. I resolve to discharge my spiritual duties with the utmost fidelity, to employ my time carefully, and in the manner that thou requirest, since I must account for every moment of it to thee. I resolve to strive particularly against those faults I am most accustomed to commit, and to avoid those dangerous occasions which have hitherto led me into sin.

These are my firm resolutions, O my God! but I tremble when I consider my former inconstancy and my present weakness. I do not deserve those graces I have so often abused: but notwithstanding, since thou knowest I can do nothing without thee, I humbly hope thou wilt give me the grace and strength necessary for persevering in thy love, and keeping most faithfully the resolutions I now make. Preserve me, O Lord, from presumptuous confidence in my own strength, for that alone would cause my fall. Alas! there are many now in hell, who at some period of their mortal life felt more fervour, more sorrow for sin, and made more firm purpose of amendment than I do; I also may deserve to be abandoned by thee. My God and only hope! leave me not to myself—accept my resolutions, but do thou give them efficacy; permit me to place them in thy hands, in thy sacred heart, and under the protection of thy blessed Mother, and my good Angel; that thus my weakness may be powerfully assisted, and that I may be preserved from the misfortune of a relapse into sin.

As all the contrition you could feel, or all the sorrow which ever filled the hearts of the greatest penitents, would of itself be insufficient to atone for your sins, you should always recollect to build your hopes of pardon on the merits of your Redeemer, and to unite your sentiments of contrition to the bitter anguish and efficacious sorrow which Jesus Christ was pleased to endure for your offences, particularly in the Garden of Olives. Enter there in spirit, and behold, in the person of your Saviour, a perfect model of what a true penitent should be, and offer up all his merits and sufferings to supply for the deficiences of your sorrow and other dispositions. This may be done in the following

PRAYER.

O DIVINE Lord, I am very sensible that it is the greatest of all misfortunes to offend thy divine Majesty, and that no misery can exceed that which is attached to the violation of thy law; therefore I again declare, that I abhor my sins, and return to thee with my whole heart. But, O my God! when I consider that one single offence is a just and sufficient motive for eternal tears—when I reflect on the bitter regrets which the saints felt for a venial sin, and then compare my grievous offences with my imperfect sorrow, I am justly alarmed at my great insensibility. O! why is not my sorrow as great as my offences!—why cannot I grieve for them even unto death, and collect in my heart all the contrition that was ever felt by the greatest penitents, that thus it may truly be broken with sorrow, and incapable of enjoying any other satisfaction than that which is found in serving thee! But since those holy dispositions are graces to which I have no claim, I beseech of thee, O divine Lord! to accept my desires, and to supply from the treasure of thy infinite merits all the deficiencies in my preparation for this

Confession. Accept on my behalf, O adorable Jesus! the clear view thou hadst of all my sins in the Garden of Olives, to supply for my imperfect knowledge of them, or any defect in my examination. I offer up thy sighs, thy tears, thy fainting, thy bloody sweat, and the bitter anguish which penetrated thy amiable heart, to supply for the weakness of my contrition. I offer thee thy merciful resolution of dying for the expiation of sin, to atone for any deficiency thou mayst discern in my determination never more to offend thee, and to perform all the actions of my life in the spirit of contrition and penance. O adorable Heart of Jesus! which was sorrowful even unto death for those very sins I am about to accuse myself of; which was wounded on the Cross, and thus became the refuge of sinners, I call on thee now with all the earnestness, humility, and confidence I am capable of, and entreat of thee, by thy infinite love for sinners, to remember all I cost thee, and to apply to my soul abundantly the infinite merits of thy humiliations, sufferings, and anguish.

INVOCATION.

O HOLY God, who art always ready to receive sinners into thy favour and to pardon them; look mercifully upon my poor soul, which after so many offences returns again to thee, in order to obtain pardon through thy Holy Sacrament. Grant me the necessary preparation; enlighten my understanding, that I may see all my sins: soften my heart, that I may be truly sorry for them; direct my words, that I may make a good confession, and thereby obtain forgiveness; and let not my self-love blind me in any way.

Holy Mary, Mother of Mercy, and refuge of poor sinners, pray for me now, that I may make this confession well, and so obtain pardon and the grace to amend my life.

CONTRITE PRAYER.

THOU seest at thy feet, O God of infinite Majesty, the traitor who has so often offended thee, but now humbly implores thee to pardon him. "A contrite and humbled heart, O God, thou wilt not despise." I thank thee that thou hast waited for me until this day, and hast not left me to die in my sins. I hope through the merits of Jesus Christ, that having been patient with me hitherto, thou wilt pardon me now in this confession all the sins which I have committed. O my God! I repent of all my sins, and am deeply grieved for having committed them, because I have sinned against a merciful and loving Father, and at the risk of my eternal salvation. Yes! I am sorry for them all, and with my whole heart, but not so much because of the punishment which they deserve, as because they have offended thee, O infinite Goodness!

O my supreme and only Good, I love thee, and because I love thee, I lament all the offences which I have been guilty of towards thee. I have neglected thee: I have not paid thee that honour which belongs to thee: I have despised thy favour and thy friendship, and I have deserved to lose thee for ever. For Jesus' sake forgive me all my sins! With my whole heart I repent of them. I detest them. I repent not only of every mortal sin which I have ever committed, but also of my venial sins, because by them also I have offended thee. I resolve for the time to come, with the help of thy grace,

to offend thee no more. Yes! my God, I prefer to die rather than to fall into sin any more.

[If you should confess some sin into which you are in especial danger of falling again, make a particular resolution not to commit that one any more. Promise to avoid those occasions which expose you to it, and ask your Father Confessor to point out to you the surest means of amendment.]

PRAYER BEFORE THE EXAMINATION OF CONSCIENCE.

I RENDER thee infinite thanks, O my God, for thy goodness in having instituted this Sacrament of Penance, by means of which I may obtain pardon of all my sins, regain thy favour and friendship, and even become more closely united to thee. Merciful Lord! give me the dispositions which may, by means of this sacrament, effect this to thy greater glory.

Divine Spirit! by the sacred wounds of Jesus, I implore of thee to grant me light to see and know my sins, and grace to be truly sorry for them, that I may confess them with due dispositions.

Mother of mercy and refuge of sinners, obtain for me the grace so to approach this sacrament, that by it I may be cleansed and purified from all sin.

O holy Angel, my Guardian! who hast been witness of my numberless infidelities, recall my offences to my mind; help me to confess them as I ought, and beg of the Almighty to forgive me.

My God! my perfection and eternal salvation depend on the holy dispositions with which I make this confession, and thou knowest I cannot duly perform so sacred an action without the assistance of thy grace; give me light to discover my sins, and that sincere humility which will enable me to confess them with candour and confusion. Give me also thy

love, that I may have a perfect contrition for them, and thy grace, that I may avoid them in future.

[Here et us examine what sins we have committed since our last confession, by thought, word, deed, or omission, against God, our neighbour, or ourselves.]

A PRAYER TO BEG THE GRACE OF CONTRITION.

DIVINE Jesus! I desire with my whole heart to bewail my sins as they deserve. But the grace of contrition must be thy gift. Bestow it on me then in thy mercy; I beg it through the merits of thy most precious blood and wounds; and since thou willest not the death of a sinner, but that he be converted and live, convert me, my God, and I shall be truly converted.

Let us imagine ourselves at the feet of Christ crucified, and that he says to us from the cross: "*What is there that I ought to do more to my vineyard, that I have not done to it? Was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes?*" (*Isa.* v. 4.) Let us ask our heart the same question; it will reply, that the blood, the mercy, the choicest graces of a God have never been withheld, to render it fruitful in all virtue: but has not our ingratitude frustrated the designs of his love? When we compare the labours of our Redeemer with their effects on our souls, should we not tremble, lest bringing forth nothing but wild grapes, we should expose ourselves to hear from the lips of the divine husbandman, that awful threat: "*And now I will shew you what I will do to my vineyard: I will take away the hedge thereof, and it shall be wasted: I will break down the wall thereof, and it shall be trodden down. And I will make it desolate: it shall not be pruned, and it shall not be digged: but briars and thorns shall come up: and I*

will command the clouds to rain no rain upon it." (*Isa.* v. 5, 6.)

O divine Jesus, adorable benefactor of my soul! covered with confusion, and penetrated with grief, I cast myself at thy feet, not as my judge, but as my mediator, imploring of thee not to avenge the neglect of the graces I have hitherto received, but to add to and renew them all. O adorable abyss of mercy! wert thou not truly infinite, I should long since have exhausted thy priceless treasures. I should have already been "*trampled on in* thy *indignation, and trodden down in* thy *wrath.*" (*Isa.* lxiii. 3.) But Lord, though thou speakest justice, yet thou wilt "*be unto me a God, a protector, and a house of refuge, to save me; for thou art my strength and my refuge; and for thy name's sake thou wilt lead me and nourish me*" (*Ps.* xxx. 3, 4); and this emboldens me to approach thee in the bitterness of my heart to deplore the grievousness of my offences. Deaf to thy divine voice, I have refused to follow thy inspirations, and have made as little account of thy graces as if they were not the purchase of thy blood, and the most precious pledges of thy will to save me. Why have I not served thee as thousands have done, who have been less favoured? What excuse can I offer for not being already far advanced in the road of perfection? Can I presume to say that thy arm has been shortened in my regard? My adorable Redeemer! on all occasions, in all circumstances, my heart tells me that thou couldst not do more than thou hast done for thy wretched servant. Would I could say that I also had done for thee the little I was able, that I offered thee my heart as generously as thou deservedst it. I have brought forth far different fruits from those thou hadst reason to expect from

the vineyard thou hast moistened with thy blood, planted with the choicest vines, and cherished with the fondest care! But let thy mercy alone judge between thee and thy vineyard. What can I do for my sins but humbly confess them, and lament them, and incessantly implore thy mercy for them? Hear me, I beseech thee, in thy mercy, where I stand before thee, O my God. All my sins displease me exceedingly; I will never commit them any more: I am sorry for them, and will be sorry for them as long as I live: I am willing to do penance for them, and to make satisfaction to the utmost of my power. Forgive me, O my God, forgive me my sins for thy holy name's sake. Save my soul which thou hast redeemed with thy precious blood. Behold, I commit myself to thy mercy; I resign myself into thy hands; deal with me according to thy goodness, not according to my wickedness and iniquity.

My God! I offer thee the confession I am going to make, to thy greater glory, and in obedience to thy will. I beg that my soul may become more pleasing in thy sight, by being purified in thy most precious blood; and that by the humble confession of my sins, I may satisfy thy justice, repair the dishonor done to thee by them, and obtain that sanctifying grace which may preserve me from again relapsing into them. Grant to my soul, in making this confession, all the necessary dispositions of humility and contrition, which I ought to have in order to please thee and sanctify myself. Divine Lord! I acknowledge that I have done much evil, and scarcely any good; and the little good I have done has been accomplished with so much negligence that it stands as nothing before thee; indeed all my actions have been void of virtue, and full of irregu-

larity. I am an ungrateful, unfaithful, and rebellious creature, and deserve that thou shouldst close in my regard that salutary fountain which thou hast established in thy church to cleanse the sinner: this is what I might expect from thy justice; but when I reflect on that mercy which is never wearied in seeking the lost sheep, and which, when found, treats it with ineffable sweetness, far from giving way to despair, I hope with a firm confidence for the pardon of my offences.

With a firm faith in thee, divine Jesus! I go to thee in the person of thy minister, and placing myself in spirit at the foot of the cross, I shall hope that the merits of the all-atoning blood which was shed upon it to take away the sins of the world, will be applied to my poor soul, by the absolution I shall fervently hope to receive. To supply for my want of contrition, I offer thee all the sorrow which thy divine heart felt for my sins in the Garden of Olives, begging through the merits of that sacred heart, that thou wilt cleanse me from them, and grant me the grace to avoid them in future. Amen.

PRAYER AFTER CONFESSION.

O JESUS, how worthy art thou of my love, and what thanks do I not owe! I hope that through the merits of thy blood, thou hast forgiven me my sins. For this I thank thee with my whole heart, and I burn with the desire to praise thy mercy in heaven through all eternity. Until now, O my God, I have offended thee often, but for the time to come, I will never offend thee again. I am anxious to change my life. Thou dost merit all my love, and therefore I will love thee truly and dearly. I will never again be separated from

thee. I have already promised thee rather to die than offend thee again. Once more I make this promise, and hope through thy mercy to keep it.

I promise also to shun the occasions of sin, and to take the following means to keep me from falling again (*here name the means*). But thou knowest my weakness, O my God. Give me thy grace, that I may remain true unto thee until my death, and teach me in the hour of temptation to have recourse to thee. Mary, help me! Thou art the Mother of perseverance, I place all my hopes in thee.

Returning from Confession, say:

MY *soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour: because he that is mighty, hath done great things to me; and holy is his name.* (*Luke* i. 46, 49.) Be pleased, dear Lord, to ratify in heaven the sentence of absolution which thy minister has pronounced upon me in thy name; receive the confession I have made, and finish the work thy mercy has begun, by fortifying me against my accustomed weaknesses, and granting me the grace never more deliberately to offend thee. Receive, Eternal Father! the satisfaction which my Saviour made thee when expiring on the cross, and let it not only satisfy for my debts, but also obtain for me the graces necessary to love and serve thee in future. Mercifully grant that the absolution I have received may extend to all the sins of my life, for which I am heartily sorry.

O my soul, cherished object of a Saviour's love, purchase of his blood, and child of his tenderest mercies, "*give praise to him, for he is good: for his mercy endureth for ever.*" (*Psalm* cxvii. 1.) But "*what shall I offer to the Lord that is worthy? Where-*

with shall I kneel before the high God?" (*Mich.* vi. 6.) My God, miserable as I am, I can make thee no offering worthy of thy goodness or grateful to thy heart. I can only present thee a soul loaded with more mercies than would suffice to sanctify any other but myself. Let thy own mercies then praise thee, let them give thee glory, and let my preservation from those torments I have so often deserved, be a standing memorial of thy paternal compassion. Look mercifully on a soul whom contrition and guilt have penetrated and confounded, thou of whom thy prophet has said, that "*the bruised reed he shall not break, the smoking flax he shall not quench.*" (*Is.* xlii. 3.) Support in thy mercy my weakness, of which thou alone knowest the extent; and fan into a flame those sparks of good desires which thy grace has enkindled within me, but which my infidelities have so often, alas! well nigh extinguished. O fulfil then thy gracious promise: "*I will seek that which was lost: and that which was driven away, I will bring again: and I will bind up that which was broken: and I will strengthen that which was weak.*" (*Ezech.* xxxiv. 16.) Divine Jesus! let thy mercy be upon me according to my hope in thee, "*For the eyes of the Lord are on them that fear him, and on them that hope in his mercy.*" (*Ps.* xxxii. 18.)

Most holy Virgin, thou who hast, as I trust, interceded for my pardon, obtain for me also the grace of perseverance, that I may live and die in the friendship of my God. Amen.

O most sweet Lord Jesus! graciously vouchsafe to remember all the holy thoughts that have passed in thy divine mind from the beginning of the world to this moment, particularly thy tender design of becoming Man for the redemption of the world; and

pardon not only all the evil thoughts and vain imaginations I have ever conceived of myself, but also those which I might have excited in the minds of others. Amen.

O most pious Lord Jesus! I, a poor sinner, humbly remind thee of all the words of mercy which have ever fallen from thy sacred lips, or which others have uttered, or may hereafter utter to the glory of thy holy name; and earnestly beseech thee, through these divine expressions, to forgive whatever I have spoken offensive to thee, or what others, through my means, may have sinfully uttered. Amen.

O most amiable Lord Jesus Christ! look back on all the good works thou hast performed for our salvation, and be pleased now to pardon whatever I have committed against thee: mercifully direct all my thoughts, words, and actions, to thy greater glory, and regulate them by the model of thy blessed life. Amen.

O Lord Jesus Christ, Saviour of the world, who invitest the sinner to return to thee, kindly receiving, refreshing, and consoling him; remember, that with thy precious blood thou wert pleased to redeem me. To thy sacred wounds I fly for refuge; and as, in thy mercy, thou didst pray for thy enemies, and pour forth thy life for thy persecutors and tormentors, impart also to me the benefit of thy passion. Grant that I may never again crucify thee by my offences, but that sincerely repenting my past offences, and resolutely resisting future temptations, I may persevere till death in thy service.

Into thy hands, O Lord! I commend my whole being. Jesus, Son of David, have mercy on me.

I sincerely detest all my past sins, and am firmly resolved, O Lord, through the assistance of thy divine

grace, never to offend thee hereafter. I therefore earnestly beseech thee to confirm all the good resolutions I have now made. Increase my fervour in thy service, and render it efficacious, that my change of life may be visible to all, and that in future my conduct may be as exemplary as it has been heretofore disedifying. Amen.

O Blessed Virgin Mary! my holy patrons, and all ye saints and angels, praise and extol our Lord for his boundless goodness towards me, a most miserable sinner. Beseech him to accept of this my humble confession, and to supply, through his infinite mercies, all its deficiencies. Beg him to ratify in the book of heaven, the sentence of absolution which his minister, the priest, has pronounced in my favour at the tribunal of confession. Amen.

THE MISERERE.

Have mercy on me, O God, according to thy great mercy.

O MY God, measure not thy mercies towards thy guilty child by the standard of thy justice, which would condemn me to eternal banishment from thy sight, but according to thy great mercy, which delights in granting pardon, and which bestows upon the penitent soul, together with thy forgiveness, the choicest gifts of thy redeeming love.

And according to the multitude of thy tender mercies, blot out my iniquity.

And according to the multitude of thy mercies, whose boundless, tender compassion seems to increase in proportion to our innumerable miseries, not only pardon my sins, but so blot them out, that they may never rise in judgment against me.

Wash me yet more from my iniquity, and cleanse me from my sin.

Wash me then more and more from my iniquity, and so purify me from my sin, that by the lively sorrow and ardent love which thy grace will enkindle in my unworthy heart, I may be delivered not only from eternal punishment, but also from the temporal chastisement which my sins have deserved.

For I know my iniquity, and my sin is always before me.

For, thanks to thy grace, I now understand the enormity of my transgressions, the remembrance of my sin is ever before me, and my regret for having offended thee shall cease only with my life.

To thee only have I sinned, and have done evil before thee; that thou mayst be justified in thy words, and mayst overcome when thou art judged.

O my good God! no, it is not creatures whom I have offended, it is against thee only that I have sinned, against thee who had encompassed me with such proofs of thy love. I have turned thy benefits against thyself; and such has been my presumption that I have dared to commit evil in thy sight: the remembrance of thy divine presence could not restrain my unruly passion. O my God! what excuse shall I find in the terrible day of judgment, since thou who wilt then be my judge art now the witness of my rebellion and ingratitude!

For behold I was conceived in iniquities: and in sin did my mother conceive me.

If I dared to offer thee any justification of my conduct, I would remind thee that I was conceived in sin, that with my first breath I became a sharer in this sad inheritance of the children of Adam, and that thou canst expect nothing from a creature so vitiated in its origin; but no, I have nothing to say in my defence, for thy precious blood effaced this involuntary stain in Holy Baptism, and how often

since, in the Sacrament of Penance, hast thou not purified my soul from its deliberate and voluntary faults!

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

O God, thou lovest truth, hear me then whilst I bear witness against my own ingratitude. Who ever had stronger motives for fidelity than I? Thou hast been pleased to pour thy graces and lights into my soul, thou hast manifested to me secrets and mysteries hidden from the lovers of the world: I am then more guilty than they.

Sprinkle me with hyssop, and I shall be cleansed: wash me, and I shall be made whiter than snow.

"For if the blood of goats and oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God!" (*Heb.* ix. 13, 14.) O my God, my Jesus! it is thou alone who canst restore innocence to my soul which thou prizest so much. Thou wilt wash me in thy blood, a single drop of which would suffice to purify the entire world, and I shall become whiter than snow.

To my hearing thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.

It is then, O my God, that thou wilt make my soul hear words of joy and gladness; thou wilt assure her that whatever may be her trials in this life all is well since she is thy friend; that thou wilt never withdraw thy eyes from her; that her name is written in thy heart; and then, all her powers which had been humbled and cast down by the sight of he miseries and offences shall exult with a holy joy.

Turn away thy face from my sins; and blot out all my iniquities.

A single glance from thy merciful eyes, O my Saviour, is so powerful, that it would suffice to raise us after the most grievous fall; look upon me then, blot out my iniquities, and at the same time turn away thy face from my sins. And dost thou not ever act thus, O my God, seeming to forget the claims of thy justice, to follow the dictates of thy mercy; but the more thou dost mercifully seem to forget my offences, the more deeply does regret imprint them on my heart.

Create a clean heart in me, O God, and renew a right spirit within me.

Alas! my God, to thee must I fly, since thou alone canst afford a remedy to my evils. In vain hast thou pardoned and purified me, if thou dost still leave me this corrupt, hard heart, this heart inclined to every evil, this heart by which I have offended thee. Give me, then, another heart, create in me a pure heart, give me thy own heart, with which to love thee: renew in me the spirit of justice that I may avoid evil and do good; and may the Holy Ghost, who is the bond between the Father and the Son, ever unite my soul with its God.

Cast me not away from thy face, and take not thy Holy Spirit from me.

O Lord, cast me not away from thy face, which, while it constitutes the felicity of the blessed in Heaven, is also my joy here upon earth, though as yet I see thee only in a dark manner, through the veils of faith. If thou reject me, where shall I go, poor wanderer, far from thee? Where can I find repose here below? Allow me then to rest in thy presence, and to be as intimately united to thy divine

majesty as is possible for a creature in this life. Never withdraw from me thy Holy Spirit, the guide of my voyage towards that eternal home, where I shall at length see thee face to face.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

Restore to me that joy and that assistance which thou grantest to the faithful soul, who feels herself supported and encompassed in all her ways by thy protection and thy presence, and strengthen me in thy spirit.

I will teach the unjust thy ways: and the wicked shall be converted to thee.

Then will I teach sinners the admirable ways by which thou hast triumphed over my ingratitude, and the example of thy mercy towards me will encourage them to have recourse to thee, notwithstanding all their disorders and miseries, and thus shall the wicked be converted unto thee.

Deliver me from blood, O God, thou God of my salvation; and my tongue shall extol thy justice.

If I am guiltless of the blood of my fellow men, there is an infinitely more precious blood which has been shed for my sins. It is, therefore, fitting that I should pray; deliver me from blood, O Lord: forgive me those offences for which the Author of life has suffered death, and my tongue shall extol thy mercy with thy justice.

Thou, O Lord, wilt open my lips; and my mouth shall declare thy praise.

O Lord! of myself, I cannot utter a good word. I can neither praise thee nor excite others to praise thee; when left to myself nothing moves me; nothing touches my heart; do thou then open my

lips, move and soften my heart, and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

If thou hadst desired a sacrifice of expiation, I would have offered it; but holocausts in which the heart has no share are not pleasing to thy divine majesty.

A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, thou wilt not despise.

The sacrifice which is agreeable to thee, and which disarms thy justice, is that of a soul pierced with sorrow. A contrite and humble heart never fails to find favour in thy sight, whatever may have been its wanderings, whatever their malice or duration, for thy justice is not like that of earth, thou searchest hearts, and if among their most secret movements thou canst discover them repentant turning towards thee, thou dost immediately offer them pardon, and forget all their offences.

Deal favourably, O Lord, in thy goodness with Sion; that the walls of Jerusalem may be built up.

Forgiveness for the past is not sufficient, O Lord, alas! my soul is in ruins, it lies open, exposed to fresh attacks from those enemies from whom thou hast freed it; sadly weakened from frequent defeats, thou must thyself undertake its defence. Come then in thy mercy to the assistance of Sion, teach her to rebuild that interior city, that new Jerusalem, in which thou desirest to be adored, served, and loved.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they offer victims upon thy altar.

Then wilt thou accept the sacrifices, offerings, and

holocausts which I will offer thee upon the altar of my heart. Then, excited by the continual remembrance of thy mercies and thy love, I will generously immolate to thee all my inclinations, all my passions. Amen.

Holy Communion.

INSTRUCTION.

(Taken from the writings of St. Alphonsus Liguori.)

"O sacred banquet, in which Christ is received, the memory of his Passion is renewed, the soul is filled with grace, and a pledge of future glory is given to us."—*The Church.*

OF all the holy sacraments, the Sacrament of the Altar is the holiest, the most excellent, and the greatest. The other sacraments contain the graces and gifts of God, but the Sacrament of the Altar contains God himself. Hence the Angelic Doctor, St. Thomas Aquinas, says: "The other sacraments are established by Jesus Christ, in order to render men fit either for receiving or administering this most holy Sacrament, which is the complement of spiritual life, since the whole perfection of our soul proceeds from this same Sacrament. For, indeed, the whole perfection of man consists in his union with God; but there is no more powerful means of uniting us with God, than Holy Communion, through which the soul becomes one, as it were, with Jesus, as he himself declared when he said, 'He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.'" (*John* vi. 57.)

The principal effect of this most holy Sacrament is, to preserve in man the life of grace. For this

reason it is called bread, because, just as common bread sustains the life of the body, so this heavenly bread preserves the life of the soul, which life is the grace of God. Therefore, according to the Council of Trent, "it is the most powerful remedy to free us from our daily faults, and to preserve us from mortal sin."—*Trid. sess.* xiii. *c.* 2.

First of all, the Holy Communion infuses into our hearts the love of God. Jesus Christ has expressly declared that he came into the world for no other cause than to kindle in our hearts the fire of his divine love. "I am come to cast fire on the earth, and what will I, but that it be kindled?" (*Luke* xii. 49.) What is there now on the earth that can better inflame the heart of man with divine love, than the holy Sacrament of the Altar, where the divine Redeemer gives us himself entire? Therefore the holy Council of Trent teaches us that our Saviour in this Sacrament "has poured out all the treasures of his love for us."—*Sess.* xiii. *c.* 2.

Men should desire nothing more, or more ardently, than to receive Jesus Christ as often as possible in the Holy Communion.

How dear to the Church is the practice of frequenting the sacraments! How earnestly do the saints exhort us to go to confession and communion, not only when we are bound to do so, as the Church commands, but often besides. "Let not," says the Catechism of the Council of Trent, "let not the faithful imagine that it is enough to receive the body of the Lord once a year only—they should approach oftener; but whether monthly, weekly, or daily, cannot be decided by any universal rule." And St. Alphonsus teaches that when the soul is a long time without this divine food, she scarcely has

strength to resist temptations, and therefore she easily falls into sin. The most holy sacrament is called heavenly bread; because as earthly bread supports the life of the body, so this heavenly bread preserves the life of the soul. "Hence," the saint adds, "let every Christian communicate at least every eight days."

It is known that the first Christians, as St. Luke declares, went daily to the table of the Lord. "They continued daily with one accord in the temple, and broke bread from house to house." (*Acts* ii. 46.) It is also known that the greatest saints made use often of Holy Communion as the most effectual means of advancing in piety and virtue.

What shall we say, then, of those Christians who do not conform to the wishes of Jesus Christ and of the Holy Catholic Church, and who will not imitate the example of all holy souls? Alas! I know that they excuse themselves with the wretched pretext: we are not worthy to go so often to the table of the Lord.

O my God! if worthiness were to be considered, who would be found truly worthy to receive communion? No one but Jesus Christ would be so, because God alone is worthy to receive God. But I assure you, my dear Christian, that the longer you are absent from communion, all the more unworthy will you be to receive it; the more rarely you go to the table of the Lord, so much the more numerous will be your faults, because you are thus deprived of the principal means of freeing yourself from sin and amending your life, namely, the Holy Communion.

"What will people say," you answer, "when they see me going so often to communion? They will either look upon it as a profanation, and blame it, or ridicule me, and make a laughing-stock of me." To

this I answer, make your communion as often as your Father-Confessor permits, and with the good intention of advancing in virtue, and let people say what they will. The celebrated John of Avila says, that those who blame others for frequently approaching Holy Communion, perform the office of the devil; and will you be so foolish as to care for them?

Hear, too, what St. Francis of Sales says: "If the children of the world ask you why you so often receive Holy Communion, answer them: Two classes of men should go to communion often; namely, the perfect and the imperfect: the perfect, that they may continue so, and the imperfect, that they may attain perfection. The strong, that they may not become weak, and the weak, that they may become strong. The sick, that they may recover health, and the healthy, that they may not become sick. As for yourself, go often to communion, as one imperfect, sick, and weak."

O my God! of what avail are all these miserable evasions and excuses? Speak the truth, say it outright, that you are not willing to go any oftener to Holy Communion, because then you must quit the vanities and sinful satisfactions of the world; and that you do not love this food of Angels, because you still love creatures with inordinate affection; that you do not dare often to receive Jesus Christ, because you fear the reproof which your Saviour might give you, on account of your disorderly and sinful way of life, if you were to receive him often in the most holy Sacrament. But take it seriously into consideration, lest your sinful lukewarmness should be your ruin. Fear not that on your death-bed you will reproach yourself on account of those communions which you have received with contrition

and devotion; but fear, lest then—alas! perhaps too late!—you may repent of having robbed yourself of so many graces, which you might have obtained through the frequent worthy reception of Holy Communion.

Go to communion, then, often, dear Christian, as often as your Father-Confessor will permit you to do so. At least, never omit to receive it on the principal feast days.

Live, nevertheless, in such a way that you might go to communion daily; for, as St. Augustine teaches us, such is the desire of the Holy Catholic Church.

PREPARATION FOR COMMUNION.

To go to the table of our Lord, it is necessary: 1st, To be in a state of grace. Woe to him who would venture to approach the most holy table of the Lord with a conscience stained with mortal sin. Such a bad Christian would be guilty, like the traitor Judas, of sacrilege; for of such an unfortunate one it is written: "And after the morsel (the Holy Communion), Satan entered into him."

Therefore St. Paul, in words of earnest warning, says to us: "But let a man prove himself, and so let him eat of that bread, and drink of the chalice; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord." (1 *Cor*. xi. 28.)

By this is meant that he who receives communion unworthily, commits the greatest outrage against the body and blood of Jesus Christ, and, like the Jews who killed Jesus Christ, becomes also guilty of his murder.

2. One must live with his neighbours in peace and Christian unity. Communion means *union*, and is so called because it is the image of the perfect union

and brotherly love of all the faithful in Christ. Jesus Christ teaches us that we must not bring our sacrifices to the altar, if we remember that our neighbour has anything against us; with how much greater reason are we bound not to approach the table of the Lord, if we ourselves cherish in our heart a hatred against our neighbour! We must first be reconciled with our enemy.

3. On the evening before communion, you ought to prepare for it by devout prayer, and by reading some pious book, and withdraw, in reverence for the Holy Sacrament, from all noisy and distracting amusements.

4. The body of Christ must be received fasting, that is, we must neither eat nor drink anything after midnight. But those who are dangerously sick, and receive this most holy Sacrament as a viaticum, are dispensed from this.

5. Every one should approach the table of the Lord with devotion, decently and modestly dressed, and without any vain ornaments or display of fashion.

Meditations

FOR THREE DAYS BEFORE COMMUNION.

First Day.

The proper Dispositions for receiving Holy Communion.

First Point.—Consider seriously, that the adorable Eucharist is called by the Church, *a source of death to the wicked*, because this bread of life, though the source and fountain of life itself, can as little strengthen those who are spiritually dead in mortal sin, as food could strengthen a dead body. Such

souls, far from participating in the divine treasures contained in the Holy Eucharist, defile themselves with the guilt of the most horrible of all sacrileges; they insult the Almighty himself—attack and profane the adorable humanity of Jesus Christ—they trample on the blood of the new covenant—and to crown all their misfortunes, they, as the Apostle says, *eat and drink their own damnation.* Ponder well the import of those awful words: consider, that like the Jews, who consented that the blood of Jesus should fall on them to their destruction, unworthy communicants ratify themselves the sentence of their condemnation—a sentence which they, as it were, write on their own hearts—a sentence, which begins to be in some measure executed, even in this life, for the justice of God often abandons the profaners of his adorable body to such obduracy and insensibility, that they at length sink into a species of spiritual lethargy: after having braved the greatest of all dangers, they seem to fear no other, and they thoughtlessly run on from sin to sin, until at length the time for repentance and mercy is over. Trace these dreadful evils to their source, and you will find them all to originate in mortal sin, that sovereign evil, without which there would be no evil;—that great and only obstacle to the designs of Jesus in the institution of the adorable Eucharist—that fatal source of the sacrileges which have ever been committed against the most holy of all mysteries. Endeavour to conceive a lively horror of mortal sin—a sincere conviction that it is the greatest of all evils, the most dreadful of all misfortunes. If your heart be deeply impressed with these sentiments, they will prove your greatest security against incurring the guilt of sacrilege. Divine Jesus! penetrate my heart

with so great a horror of sin, that I may dread nothing so much as becoming thy enemy by any mortal offence, and that I may tremble at the very idea of profaning thy most sacred body and blood.

Second point.—Consider, secondly, that, next to the misfortune of unworthily communicating, there can be few states more dangerous, than that of persons who approach the adorable Eucharist with wilful tepidity, negligence, and indevotion. For this there are three solid reasons, which you should seriously consider. First, such Communicants are deprived by their own faults of almost all the graces annexed to the Holy Eucharist, and thus run an evident risk of drawing little if any profit from Communion.—Secondly, they contract a fatal habit of approaching the sacrament of infinite love in a careless and lukewarm manner, and are thereby in imminent danger of soon committing sacrilege.—Thirdly, nothing is more common than illusion on this important matter; for many, whose tepid and negligent dispositions appear to themselves nothing worse than venial sin, are really guilty, in the eyes of God, of that criminal indolence and sloth which is a grievous offence. In the same manner as sacrilegious Communions proceed from a want of sufficient horror of mortal sin: so are fruitless, tepid Communions, caused by the little care which Christians take to avoid venial sin. Instead of looking on a deliberate, though slight offence of God, as a real evil, and a great misfortune, they commit faults without number or remorse. Though they do not abandon at once the holy habit of approaching regularly the sacrament of our altars, yet they appear as careless about the correction of their faults, as if they never were to communicate; they discharge their spiritual duties carelessly and

continue heaping one fault on another, until they lose all remorse for what they term only slight faults. Such persons evince their habitual sloth, dissipation, and tepidity, in preparing for Communion. A confession, which they intend should include all mortal sin, and a few vocal prayers, comprise the whole of their preparation for the most solemn of all duties. The God of all sanctity is then introduced into a soul defiled with innumerable stains. The God of infinite love enters a heart, which, as he himself declares, he rejects and abominates, because it is tepid, and neither hot nor cold. Such Communions, as may be expected, are fruitless, or rather they are too often fruitful in great evils, and are almost a certain road to sacrilege. O how much should they be dreaded!

Third point.—Consider, thirdly, that if an unworthy Communion is the most dreadful of all misfortunes, and a tepid or negligent Communion the greatest of all dangers; so also is a worthy Communion the most precious and glorious advantage that a creature can enjoy. Next to the clear view and full possession of God in heaven, there can be no happiness so great as that of communicating. If our faith were lively, we should be so convinced of this truth, that the prospect of a Communion would fill us with transports of joy: we would long for the happy day which was to unite us to Jesus Christ, and be so completely occupied with the expectation of such a blessing, as to become almost insensible to all other enjoyments. To produce those sentiments in your heart, you need but reflect on a few of the advantages of a good Communion. Consider that this most holy Sacrament increases and preserves grace, which is the life of the soul; it enlightens the mind

with the brightest light; inflames the heart with the sacred fire of charity; it points out and makes us love our duties; it strengthens us to fulfil them; it moderates the violence of passion, and it penetrates the soul with such sweet and holy peace, as must be felt to be understood. To say all in one word, a worthy Communion unites us so intimately to God, and procures for us such an abundant infusion of his gifts and graces, as caused a father of the Church to say, that "a single Communion would suffice to make a saint." Consider these truths seriously. Reflect with holy transport on the glory and happiness within your reach. Convinced of the infinite excellence of the adorable Sacrament which you are preparing to receive, banish all other cares, that you may devoutly dispose yourself for that wonderful union with God, which was never granted to angels. But as this work is far beyond your power, beg earnestly of that God of love, whom you are about to receive, to give you such ardent desires of enjoying the happiness of worthy Communion, as will urge you to remove every obstacle to so great a blessing. O my good God! if I really felt how delightful it is to be united to thee, how soon would I despise every other pleasure, and sigh after thee alone, for whom alone I was created. Thou knowest that I desire at least to receive thee worthily; deign then to penetrate my soul with respect and love, that I may so fervently prepare for thy heavenly visit, as never to find death in the fountain of life.

SECOND DAY.

The Passion of our Lord Jesus Christ applied to the Holy Communion.

First point.—Consider, first, that when Jesus Christ

instituted at his last Supper the adorable Sacrament of his Body and Blood, he commanded his Apostles, and in their persons all creatures, to call to mind his Passion and Death as often as they communicated. Such a command ought not to have been necessary:—gratitude for the benefit of redemption—love for the God who died for us—compassion for his excessive sufferings—contrition for the share we had in occasioning them, are all motives which should make the sufferings of Christ a subject familiar to our thoughts, and impress on the mind and heart of every Christian a lively image of Jesus crucified. But our divine Redeemer well knew the frailty and ingratitude of man; he knew, that the greater number would seldom, if ever, call to mind his sufferings, and therefore he left them not only a precious and striking memorial of his Passion in the Holy Eucharist, but also a command to think on him, on his infinite love and suffering, in receiving his adorable body. *Do this in remembrance of me.* (*Luke* xxii. 19.) Endeavour now to comply most fervently with this command of your divine Redeemer. Place yourself in spirit at the foot of the cross, and consider how much it cost your Redeemer to purchase for you the happiness of communicating. Far from being admitted to the honour and advantage of sacramental union with God, you would have been condemned to eternal separation from him, if Jesus had not died to save you. Your approaching happiness is then the purchase of your Redeemer's sufferings—the adorable body you are going to receive as your spiritual food, is the same which was exposed to insult, contempt, and misery, during three-and-thirty years; scourged at a pillar, crowned with thorns, and at length ignominiously nailed to the cross. Ah! if those excessive torments

had made a deep impression on our hearts, how differently should we feel disposed in approaching that adorable sacrament, wherein the memory of his passion is renewed! Beg of Jesus himself, with the greatest earnestness, to give you the dispositions he requires. O my crucified Saviour! thou didst suffer such torments for my salvation, as would separately have caused thy death, if a miracle did not preserve thy life to endure still more. Why have I been so ungrateful as to forget all thou hast done for my sinful soul? Vouchsafe, O divine Jesus! to enter my heart, notwithstanding its unworthiness; that I may not only learn to die to myself, by reflecting on thy sufferings, but also live to thee, by the efficacy of thy adorable body.

Second point.—Consider the divine Saviour prostrate on the earth, in the Garden of Gethsemani, fainting with grief, and exhausted with a bloody sweat, occasioned by excessive interior anguish, at the view of the sins of all mankind; particularly the ingratitude of those who are loaded with his mercies—the pride and vanity of those who are early instructed in the divine truths of his holy gospel—the tepidity, sloth, and indifference of those from whom he has a right to expect the most ardent love;—in a word, the foresight he had of the abuse of his graces, and the little fruit that many, even among his most favoured servants, would draw from his sacred passion and death. This was truly the chalice which Jesus dreaded to drink, and which made his sacred heart sorrowful even unto death, as we may easily conceive by our own experience, since we feel that an unkind, ungrateful action of a friend, would grieve us more than many injuries heaped on us by an enemy. Consider now, that among all the benefits Jesus Christ

bestowed on the world, none is so precious, or so peculiarly the fruit of his sacred passion, as the Holy Eucharist; consequently, those who draw little or no profit from that fountain of grace, and who feel little love, gratitude, and respect for so astonishing a mark of God's tenderness, are certainly those who should reproach themselves with having contributed most to the interior sufferings of Jesus Christ. Reflect seriously on yourself, and beg of God to enlighten your mind, that you may see whether you be not of this number. You cannot doubt of your being among those whom he has most loved and favoured;—early instruction, particular graces, spiritual assistance, and a thousand other marks of his tenderness, prove to you that Jesus thought of you in the height of his sufferings, and destined for you a particular share in the fruits and merits of his sacred passion. What use have you made of those special blessings? Have you been more grateful, from having been more favoured? Has the knowledge of your duty caused you to discharge it better? What profit have you drawn from your Communions? Where are the faults you have corrected, or the virtues you have acquired, after so many times receiving the Almighty himself? Ask your own conscience these questions; it is better you should do so now, than defer so necessary an examination to that tribunal of justice where we must all appear, to account for that precious blood, which our sins and his infinite love caused Jesus to shed in the course of his sacred Passion.

Third point.—Consider, seriously, that after Jesus had been in agony three hours; after he had proved the efficacy of his sacred Blood, by the wonderful conversion of a great criminal, and expressed his ardent thirst for the conversion of all men, he expired.

Then the earth shook to its centre; from which you should learn how much cause sinners have to dread the rigorous justice of God, who did not spare his only begotten Son. The rocks were rent, to show you that your heart should be broken with sorrow at the recollection of your Redeemer's sufferings, even though it were as cold and as hard as marble. The opening of the sepulchres, and resurrection of the dead, admonish you, that if you would participate in the fruit of our Redeemer's Passion and Death by a worthy Communion, you must open the sepulchre of your conscience, and cast out all the dead works of iniquity by a candid and contrite confession. Reflect particularly, that the sepulchre in which Jesus would have his most precious body laid, was new, no person having been laid there before (*St. John* xix.); therefore the soul which prepares to become the repository of the same precious body, should be renovated by contrition, and a firm resolution of leading a new life, and banish all that could disturb the reign of Jesus Christ in her heart. Are these your dispositions? Have the foregoing reflections animated you to renounce all such vain pleasures as may unfortunately lead you to crucify again the Son of God? This is the moment to form those salutary resolutions, if you have hitherto neglected doing so. Penetrated with that holy fear of the judgments of God, and that firm confidence in his mercy, which the sufferings of Christ should naturally inspire, examine your heart at the foot of the cross, and see all that so great an example demands from you. Do not the excessive torments of Jesus reproach you with immortification and self-seeking? Does not the hard bed of the cross condemn your attachment to your own ease, and your horror of the least inconvenience? Can

you reflect on such divine patience, meekness, and charity, without detesting your fretful, uncharitable conduct towards your fellow-creatures, your irritable and untractable temper? The silence of Jesus is a miracle of meekness: have you imitated it when undeservedly or even justly reproved? The first words of our divine Redeemer on the cross, are a prayer for his executioners: is it thus you return good for evil; or rather, are you not perhaps actually criminal in the eyes of God, by anger, contempt, coolness, or want of charity towards your neighbour? Such is the examination you should make at the foot of the cross; for certain it is that your crucified Lord is the model on which you will finally be judged. The day will come when a crucifix for the last time will be presented to you. To those who have endeavoured to avoid sin, which crucified their Lord, and to imitate the virtues which the cross teaches, the sight of that affecting object, in the last awful ceremony, will be a source of the greatest consolation and confidence. To some, it cannot be otherwise than an anticipated condemnation. It is in your power now to choose either: perhaps on the resolutions which you make in this very meditation, and the fruits of amendment you draw from it, depends your eternal salvation. Resolve, then, generously to make a friend of Him, who will one day be your judge, and henceforward never to look on a crucifix without thinking of your obligation to imitate the virtues of your crucified Lord. O my merciful Redeemer! prostrate in spirit at the foot of thy cross, I thank thee for all thou hast done and suffered for my salvation. I beg of thee, by the efficacy of thy precious blood, to soften the obduracy of my heart, and strengthen my will, that I may faithfully do all that thou requirest.

Third Day.

On the chief Virtues which should adorn a Communicant.

First point.—Consider that the Holy Eucharist is called a mystery of faith, and that faith is perhaps the most necessary virtue for a good Communion; because, without faith, we should discover nothing more than ordinary food in the bread of life. In this sacred mystery all is obscure, beyond the reach of our understanding, and imperceptible to our senses: we see nothing, feel nothing, taste nothing but common bread; we hear nothing extraordinary; so that it is the voice and light of faith alone, which, as the Church says, *supplies the defect of the senses*, and firmly persuades us that the adorable Eucharist is not bread, though it appears so to us, but the living, glorious, immortal body of Jesus Christ. Ah! how grateful should you be for that precious gift of faith, by which you are enabled to penetrate the veils that conceal the Almighty from our view! With what astonishment and delight should you be penetrated, now that faith assures you that your God, your Creator, will so soon be your guest! With what profound humility, reverence, and awe should you await the visit of that divine Being who drew the world out of nothing by his infinite power, who rules it by his wisdom, and who could, in an instant, destroy it by one act of his will! He it is, whom I am going to receive: yes, I firmly believe it, because Jesus Christ, the infallible truth, has said, *This is my body*. But has my faith all the requisites for enabling me to make a good and fervent Communion? Beside being firm, is it lively, active, supported by good works; or rather, does it bear any resemblance to that fruitless and dead faith, of which the Apostle

speaks—to the faith of many nominal Christians, whose belief and conduct are in direct opposition? O Lord! from thee I received my faith, even before I was capable of feeling the value of that precious gift: to thee I must now owe its increase: give it, I beseech thee, all the strength and efficacy thou requirest.

Second point.—Consider that there is no sacrament so calculated to excite most tender and unbounded confidence in God as the Holy Eucharist. It is the precious pledge of eternal life; the greatest of God's gifts; therefore He, who is bountiful enough to give such a blessing, cannot refuse any favour, since all others are less than that which is offered to us in one Communion. O consolatory thought! O solid foundation for hope and confidence! To-morrow I shall receive my God; to-morrow that compassionate Saviour will visit me, whose mortal life was a series of mercies—who never refused to pardon a repentant sinner—who received all who approached his sacred person—who deigned, with his own divine hands, to touch and heal the lepers themselves, and to whom no one was ever known to apply in vain. He is more anxious to grant me favours, than I could be to receive them. Ah! if the poor of this world could become rich, by only relying with confidence on the liberality of a powerful benefactor—if the sick had a certainty of receiving health, by resigning themselves to the care of a physician—if the afflicted could be consoled by confiding in a friend, who would be found indigent, weak, or dejected, throughout the world? But the liberality or kindness of creatures is always limited and insufficient, whereas that of the Almighty has no bounds, except those limits which we ourselves too often put to it by distrust.

He will have mercy on us *according to our hope* in him, as the prophet says. O my God! how true it is, that *the man is blessed who hopes in thee;* since that soul cannot want any thing, who confidently expects all from thee. O! since I am going to receive the greatest gift thou canst bestow, why should I not firmly trust that thou wilt strengthen my weakness, inflame my insensibility, and give me, by this Communion, the grace to do all that is necessary for obtaining the effect of thy promises, since hope without good works is no better than presumption? Yes, my God, I hope for all this, and hoping in thee, I can never be confounded.

Third point.—Consider why did Jesus Christ resolve to remain on our altars to the end of time, in a state of degradation and obscurity? Because he loves you too much, to leave you an orphan. Why does he conceal his adorable majesty, his divinity, and even his humanity, in this sacrament? It is, as St. Bernard says, "that the excess of his love alone may appear, and that the splendour of his glory may not deter you from approaching him with confidence." Why will this divine victim of love descend from heaven to-morrow, and renew the oblation of himself on our altars? To give you in his precious body and blood the most amazing proof of his tenderness, and to afford you by his actual presence a favourable opportunity of asking and receiving whatever you desire, *that your joy may be complete.* All this is so certain, that you may truly say with the Apostle, *He has loved me and delivered himself for me.* Were I alone to be redeemed, he would have died for my sake; and were I alone to communicate, he would descend from heaven to become my nourishment. O infinite love! O mystery of charity! how little art

thou understood by those who are the objects of thy tenderness! how little impression has the infinite love of God made on the hearts of his creatures! Consider seriously, whether you be not amongst the number. Are you not perhaps at this moment unmoved by the love Jesus manifests in choosing you to become his temple? Search into the cause of your insensibility; is it not your neglect of that serious meditation on the benefits of God, in which, as the Prophet says, *the fire of charity is enkindled?* Are not your affections, which should belong to God, thrown away on creatures, which are the work of his hands? If so, it is not surprising that you are a stranger to that ardent love which animated the saints, and enabled them to do so much for the divine honour. Beg of that God of love who came to *cast fire upon the earth*, to give you that sincere, generous, ardent love, which you cannot have without his assistance. O adorable Benefactor of my soul! I now feel that I was made to love thee, and that my heart can never find true rest but in thee. "O eternal beauty! too late have I known thee. O infinite goodness! too late have I loved thee." Ah! my good God! thou didst form my heart, thou alone canst inflame its affections. I beg of thee, by all the love thou hast ever felt for man; and in particular, by that infinite charity which invites me to approach thy altars, that thou wouldst give me, as the fruit of this meditation, the most lively and ardent charity. I resolve most seriously, to endeavour on my part to obtain that most precious gift, by making henceforward frequent acts of thy love—by performing all my actions through a motive of love—by detesting and avoiding, for thy love, all that displeases thee. Give efficacy, O Lord! to these resolutions, for on

thee alone I depend; thou art the God in whom I firmly believe; thou art the foundation of my hope, and the only worthy object of my love.

ACTS BEFORE COMMUNION.

1. *Direct your attention.*—O Lord Jesus Christ, King of everlasting glory, behold I desire to come to thee this day, and to receive thy body and blood in this heavenly sacrament for thy honour and glory, and the good of my soul. I desire to receive thee, because it is thy desire, and thou hast so ordered: blessed be thy name for ever. I desire to come to thee, like Magdalen, that I may be delivered from all evils, and embrace thee, my only good. I desire to come to thee, that I may be happily united to thee, that I may henceforward abide in thee, and thou in me; and that nothing in life or death may ever separate me from thee.

2. *Commemorate the Passion of Christ.*—I desire in these holy mysteries to commemorate, as thou hast commanded, all thy sufferings, thy agony and bloody sweat, thy being betrayed and apprehended, all the reproaches and calumnies, all the scoffs and affronts, all the blows and buffets thou hast endured for me; thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world; thy crucifixion and death, together with thy glorious resurrection, and triumphant ascension. I adore thee and give thee thanks for all that thou hast done and suffered for us; and for giving us, in this blessed sacrament, this pledge of our redemption, this victim of our ransom, this body and blood, which were offered for us.

3. *Make an Act of Faith.*—I most firmly believe, that in this holy sacrament thou art present, verily

and indeed; that here is thy body and blood, thy soul and thy divinity; I believe that thou, my Saviour, true God and true man, art really here with all thy treasures; that here thou communicatest thyself to us, makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most steadfastly believe, because it is what thou hast taught us by thy word, and by thy Church.

4. *Conceive a great fear, and humble yourself.*—But, O my God, how shall I dare approach to thee? so wretched a worm, to so infinite a Majesty! so filthy a sinner, to such infinite purity and sanctity! Alas! my soul is covered with a universal leprosy, and how shall I presume to embrace thee! My whole life has been nothing but misery and sin; and it is only by thy mercy that I have not been long since in hell, which I have deserved a thousand times: and how shall I venture so much as to lift up my eyes to thee, much less to receive thee within my breast! I tremble at the sentence of thy apostle: *he that receives unworthily receives his own damnation;* for I cannot but acknowledge myself infinitely unworthy; nor should I dare ever to come to thee, were I not excited by thy most loving and pressing invitation, and encouraged by thy infinite goodness and mercy: it is in this mercy, which is above all thy works, I put my whole trust; and in this confidence alone that I presume to approach thee. O! grant that it may be with a contrite and humble heart; for this, I know, thou wilt never despise.

5. *Make an Act of Contrition.*—Lord, I detest with my whole heart all the sins by which I have ever

offended thy divine Majesty, from the first moment that I was capable of sinning, to this very hour. I desire to lay them all down here at thy feet, to be cancelled by thy precious blood. What can I do for them, but humbly confess and lament them all my lifetime! and this I heartily desire to do, and from this moment continually to cry to thee for mercy. Hear me, O Lord, by that infinite love by which thou hast shed thy blood for me: Oh! let not that blood be shed in vain. All my sins displease me now exceedingly, because they have offended thy infinite goodness. By thy grace I will never commit them any more: I am sorry for them, and will be sorry for them as long as I live; and according to the best of my power will do penance for them. Forgive me, dear Lord, for thy mercy's sake; pardon me for all that is past; and be thou my helper for the time to come, that I may never more offend thee.

6. *Make an Act of Divine love.*—O sweet Jesus, the God of my heart, and the life of my soul, as the hart pants after the fountains of water, so does my soul pant after thee, the fountain of life, and the ocean of all good: I am overjoyed at the hearing of these happy tidings, that I may go to the house of our Lord; or rather, that our Lord is to come into my house, and take up his abode with me. Oh! happy moments, when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love! O come, dear Jesus, and take full possession of my heart for ever! I offer it to thee without reserve; I desire to consecrate it eternally to thee. I love thee with my whole soul above all things: at least, I desire so to love thee: it is nothing less than infinite love that brings thee to me. Oh! teach me to make a suitable return of love.

7. *Humbly beg God's grace.*—But, O my God, thou knowest my great poverty and misery, and that of myself I can do nothing; thou knowest how unworthy I am of this infinite favour, and thou alone canst make me worthy. Oh! since thou art so good as to invite me thus to thyself, add this one bounty more to all the rest, to prepare me for thyself. Cleanse my soul from its stains, clothe it with the nuptial garment of charity, adorn it with all virtues, and make it a fit abode for thee. Drive sin and the devil far from this dwelling, which thou art here pleased to choose for thyself, and make me one according to thy own heart, that this heavenly visit which thou designest for my salvation, may not, by my unworthiness, be perverted to my damnation. Oh! let me never be guilty of thy body and blood, by an unworthy communion. For the sake of this same precious blood, which thou hast shed for me, deliver me from so great an evil. O rather let me die ten thousand deaths, than thus presume to crucify thee again.

8. *Implore the prayers of the Blessed Virgin and of the Saints.*—O all ye blessed angels and saints of God, who see, face to face, him whom I shall receive under these humble veils; and thou most especially, ever Blessed Virgin, Mother of the same God and Saviour, in whose sacred womb he was conceived and borne for nine months; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here in this place of banishment, as to be brought one day to enjoy him with you in our true country, and there to praise him and love him for ever.

Prayers before Communion.

ACT OF FAITH.

"Behold he cometh leaping upon the mountains."—*Cant.* ii. 8.

AH! my dearest Saviour, what wonderful and almost insurmountable difficulties thou hadst to break through, in order that thou mightest come and unite thyself to me in this holy Sacrament! Being God, it was necessary to become a man; being infinite, to become an infant; being Lord of all, to become a slave; from the bosom of thy eternal Father, thou must pass into the womb of a virgin, from heaven into a stable, and from thy throne of glory to an infamous gibbet. And this morning again from thy heavenly home thou dost come to dwell in my heart.

"Behold he standeth behind our wall, looking through the windows, looking through the lattices."—*Cant.* ii. 9.

O my soul, behold thy dear Jesus all burning with that same love which he bore thee, when he died for thee on the cross! Behold him now under the sacramental species! Like an ardent lover he gazes upon thee from the consecrated Host, and desires to have thee answer to his love. From there, although himself unseen, he sees thee; he watches thee closely, thou that goest this morning to feed on his sacred flesh, that he may discover what thy thoughts are, what thou lovest best, what thou desirest, what thou wouldst have from him, and what offering thou hast to present him in return.

Courage, O my soul, and prepare thyself to receive Jesus, first, by faith, saying: It is then true, O my beloved Redeemer, that in a few moments thou wilt come into my heart? O my God, hidden and unrecognised by the most of men, I believe that thou

art really present in the most holy Sacrament of the Altar. I confess thee with my whole heart, and adore thee in this Sacrament, as my Lord and Saviour, and to confess this truth I would gladly give my life. Thou dost come to enrich me with thy graces, and to unite me wholly to thyself: how great then should be my confidence in a visit so loving as this!

ACT OF CONFIDENCE.

O MY heart, open wide to receive him! Thy Jesus can enrich thee with all good, he loved thee so much; hope, then, for great favours from thy Saviour, who comes to thee so full of tenderness and love. Yes, dearest Jesus, thou art my hope. This is what I look for from thy love—that since thou givest thyself entirely to me this day, thou wilt enkindle in my heart a beautiful flame of pure love, and excite in me a sincere desire to please thee, that for the time to come my only wish may be to do what is pleasing to thee.

ACT OF LOVE.

O MY God, my God, thou alone art the true friend of my soul. Couldst thou do more to win my love than thou hast done for me? Thou hast not only been willing to die for me, O my Divine Saviour, but thou hast even been pleased to institute this holy Sacrament, in order to give me thyself altogether, and thus unite thyself intimately with so mean and ungrateful a creature as I am. But this is not all—thou dost invite me thyself to receive thee, and this is thine ardent desire. O infinite, O incomprehensible love! a God desires to give himself wholly to me! O my soul, dost thou believe this? What art thou doing then? Hast thou nothing to say? O yes, my God! infinite God! worthy of all

love, thou alone dost deserve the love of all thy creatures. I love thee with my whole heart. I love thee above all things; I love thee more than my life. O! why can I not see thee loved by all, cherished by all hearts as thou deservest? I love thee, O my God! and in the fervour of my love, I unite my poor heart with the hearts of all the Seraphim and with the heart of Mary, and wish that I might have the same love for thee which all the Saints bear thee, the same with which thy holy Mother is inflamed. I love only thee, for thou alone deservest all my love. O blessed Mary, mother of holy love, help me to love my God as thou desirest to see him loved.

ACT OF HUMILITY.

SO then, my soul, in a few moments thou art going to nourish thyself with the sacred flesh of Jesus Christ. Art thou then worthy to receive it? O my God, who am I, and who art thou? Indeed, I know well who thou art, thou that givest thyself to me; but thou, Lord, knowest thou who I am—I that am to receive thee?

Is it possible, O my Jesus, that thou, who art purity itself, art so desirous to come and dwell in this soul, which has so often been the dwelling of thine enemy, and loaded with so many sins? I acknowledge, O Lord, all thy majesty and my own deep misery. I blush and am ashamed to appear before thee; I would in reverence withdraw from thee, but if I leave thee, my life, whither shall I turn? Where should I seek help? what will become of me? No, no! I will not leave thee. I will rather draw nearer and nearer to thee every day. Thou lovest to have me receive thee for my food, and ever invitest me. Well, then, I come, O my dearest Saviour! Yes! ashamed and

deeply humbled by my sins, but full of confidence in thy mercy and thy love for me, I come to receive thee into my heart this day.

ACT OF SORROW.

IT grieves me deeply, O God of my soul, that hitherto I have not loved thee, that, instead of loving thee, I have frequently even offended and displeased thy infinite goodness in order to satisfy my wicked inclinations. I have abandoned thee, in contempt of thy grace and of thy friendship: in a word, I have lost thee, O my God, and that wilfully. I am sorry for it; yes, Lord, my whole soul is full of grief. I hate and detest all the sins that I have committed, both mortal and venial; I detest them more than any other evil, because they have offended thee, who art infinitely good. I hope that thou hast already forgiven me, but if it be not so, O forgive me before I receive thee: cleanse, O my God, with thy precious blood, this soul into which thou art coming soon to dwell.

ACT OF DESIRE.

HAVE courage, my soul. See! the happy moment has arrived, and thy Jesus is coming to dwell in thy heart. Behold the Lord of heaven and of earth, thy Saviour and thy God, who is drawing nigh to thee, who intends to visit thee. Prepare thyself then to receive him lovingly, invite him with your desires, and say to him: Come, O Jesus, come into this heart that longs for thee; but before thou givest thyself to me, I will first give myself to thee; see! I give up to thee this poor heart, receive it, and hasten to take possession of it.

Come, O my God, come promptly and without delay! My only and infinite good, my treasure, my life, my

paradise, my love, my all! O that I could receive thee with that same love wherewith all the holiest and most ardent souls have received thee until now, and with which the most holy Virgin Mary received thee. I unite this communion of mine with theirs.

O most holy Virgin Mary, my mother, see! I am now going to receive thy divine Son. I wish I might have thy heart in this moment, and that love with which thou didst receive him. Give thy Jesus this morning to me, as thou didst give him to the shepherds and the three holy kings. I desire to receive him from thy pure hands. Tell him that I am thy devoted servant; then he will love me more, and unite me more closely in this happy moment to himself.

When the Priest elevates the most Sacred Host, repeat with him three times the following words:

O LORD, I am not worthy that thou shouldst come under my roof, but say only the word, and my soul shall be healed.

Then, with your eyes modestly cast down, but your head erect, open your mouth, and advance your tongue a little and thus receive the Holy Sacrament. Be sure not to make any hasty movement with your mouth, but let the Priest himself lay it upon your tongue. Endeavour to swallow the holy Host by means of the moisture on your tongue without touching it with your teeth, and least of all with your finger. If other communicants are still coming, and need to occupy your place, then, shortly after receiving, but not immediately, retire and make room for them; otherwise, especially when the Communion is given out of Mass, you may remain until the Priest gives his benediction.

Other Prayers before Communion.

PRAYER OF ST. AMBROSE.

O COMPASSIONATE Lord Jesus Christ, I, a sinner, nothing presuming on my own merits, but trusting in thy mercy and goodness, draw near with

awe and trembling to the table of thy sweetest banquet. For my heart and my body are stained with many sins, my mind and my tongue have not been kept with fitting diligence and circumspection. Wherefore, O compassionate Godhead, O dread and awful Majesty, I, thy wretched creature, who am fallen into a great strait, betake myself to thee, the Fountain of mercy; to thee I hasten that I may be healed; beneath thy protection I take my refuge; I long to have thee for my Saviour, before whom as my judge I can in nowise stand. To thee, O Lord, I now show my wounds; before thee I lay bare all this my shame. I know my sins, so many and so great, by reason of which I am afraid. I hope in thy mercies, which are past numbering. Look on me with the eyes of thy mercy, O Lord Jesus Christ, everlasting king, God and man, who wert crucified for man. Graciously hear me who hope in thee; have mercy on me who am full of miseries and of sins, O thou full and overflowing Fountain of pity and of mercy. Hail, thou saving Victim, offered for me and all mankind upon the tree of the Cross. Hail, thou noble and precious Blood, which dost ever flow forth from the wounds of my crucified Lord Jesus Christ, to wash away the sins of the whole world. Remember thy creature, O Lord, whom thou hast redeemed with thine own Blood. I grieve that I have sinned; I do earnestly desire to amend what I have done amiss. Wherefore, O merciful Father, take away from me all my iniquities and my sins, that, being cleansed in soul and body, I may worthily receive the holy Food of the holy; and grant that the sacred taste of thy Body and Blood which I, unworthy, am about to receive, may be to me the remission of my sins, the perfect expiation and

cleansing of all my faults, the putting to flight of evil thoughts, the quickening and renewal of all good feelings, the healthful energy of all good works, the most assured protection of my body and soul from all the snares of my enemies. Amen.

PRAYER OF ST. THOMAS AQUINAS.

O ALMIGHTY everlasting God, behold I draw near to the Sacrament of thine only-begotten Son, our Lord Jesus Christ; I draw near, as one sick to the Physician of life, as one defiled to the Fountain of mercy, as one blind to the light of eternal splendour, as one poor and needy to the Lord of heaven and earth. Wherefore, I implore the fulness of thine infinite bounty, that thou wouldst vouchsafe to heal all my sickness, to wash away my defilements, to give light to my blindness, to enrich my poverty and to clothe my nakedness, so that I may receive the Bread of Angels, the King of Kings, and the Lord of Lords, with such contrition and devotion, such purity and faith, such purpose and intention, as may avail to the welfare and salvation of my soul. Grant me, I beseech thee, to receive not only the Sacrament of the Body and Blood of my Lord, but also the very Reality and Substance of the Sacrament. O most gracious God, grant me so to receive the Body of thine only-begotten Son our Lord Jesus Christ, that very Body which he took of the Virgin Mary, that I may be truly incorporated into his mystical Body, and so numbered amongst its members. O most loving Father, grant me at last to behold unveiled, and for evermore, the same thy beloved Son whom I purpose to receive now in my pilgrimage, beneath the veils of the Sacrament; who liveth and reigneth, God through everlasting ages. Amen.

ACT OF FAITH.

O JESUS! the truth and the life, with firm faith, I believe that this admirable Sacrament contains in very deed thy divinity with all thy power, wisdom, and infinite goodness, thy most sacred humanity with all its perfections and sanctity, thy soul with all its powers, thy true and loving body, entire and glorious. I believe thy whole self to be contained in each Host, and in the smallest portion thereof. I believe all this because thou, who art the sovereign and supreme truth, hast said: "This is my Body." I believe in this mystery, O my Saviour! with humility and simplicity since thou hast revealed it to us, and by thy Church hast proposed it to our belief. I hold that faith which the holy Fathers and Doctors of thy Church have held and taught for more than eighteen hundred years. Therefore, though the testimony of my senses is wanting, though heretics deny thy clear and express teaching, I nevertheless believe in the infallible words, O Jesus! which thou hast spoken, who canst neither deceive nor be deceived, since thou art the eternal wisdom of the Father, and the fountain of all truth.

"I believe all the Son of God has spoken,
Than Truth's own word there is no truer token."

ACT OF REVERENCE.

IF I consider thy majesty and omnipotence, O Lord, I must fear and tremble. Was not Ozias suddenly struck dead for touching the Ark of the Covenant, which was but a figure of the Holy Eucharist, and shall I dare to touch with my impure lips thy sacred Body, the living and all-holy ark? The Israelites, struck with terror, dared not approach the smoking mountain of Sinai to obtain the Law, and shall I, a sinner, presume to ascend to the

mountain of thy glory, to draw near to thy most holy sacrament, and to receive my Legislator, the Lord of heaven and earth? I should certainly not dare to approach, O Lord, did not thy majesty command, and kindly, and with a gentle voice, invite me to draw near. Since, therefore, thou sayest, Come ye all to me, behold I come to refresh my soul. Thou hast said, Suffer little children to come unto me; here then am I, who, through the merits of thy death, have become like to a little child in humility and innocence.

ACT OF HUMILITY.

TRULY, O Lord, when I reflect upon my nothingness I am wholly confounded. I am neither an Angel nor an Archangel, but a creature formed of clay and of the slime of the earth, and these blessed spirits tremble and veil their faces before thee. I am not like John the Baptist sanctified in his mother's womb, but one conceived and born in sin, yet he considered himself unworthy even to loose the latchet of thy shoe—what therefore, should I feel? Behold, O Lord, with sincere humility, I am prostrate at the feet of thy majesty, knowing and acknowledging my unworthiness, and confessing that though I should prepare for a thousand years, I should still be infinitely unworthy to approach this divine sacrament. For thou here present art the Lord, I am thy servant; thou art the Creator, I the work of thy hand; thou the All-Holy, I a sinner. Since therefore, thou invitest me, and dost threaten me with death if I eat not of thy flesh; I come to thee, and even because I am miserable and poor, I hasten all the more to the fountain of every good. As the hart pants after the fountains of waters, so does my soul long

after thee, O my God! Come, Lord, my heart is open to thee, unite it to thyself, since it languishes with thy love. Would that I possessed the ardent desires and virtues of all the saints, in order now to receive worthily the Lord of saints. Adorn me, O Jesus, with thy merits and the beauty of thy virtues, and then I shall be worthy even of so great a grace.

ACT OF HOPE.

O MY Saviour, the hope of all the ends of the earth, thou art the hope of my youth, what canst thou deny me who givest me thyself? As thou hast promised, he that eats of this bread shall live for ever, I, relying on thy ineffable promises, hope through thy merits and the virtue of this most efficacious Sacrament, to obtain from thee life, grace, and eternal glory. And why should I not hope in thee? Thou only hast power to bestow everything upon us, and thou art infinite goodness, grant therefore, through thy omnipotent bounty, what I ask of thee. I am sick, be then my physician, and heal me; I am blind, do thou who art the true light, enlighten me; I am a sinner, thou the fount of purity, cleanse me; I am ignorant, thou the Eternal Wisdom, teach me; I am tepid, thou a consuming fire, inflame me; save me, thou who savest all who hope in thee; I have hoped in thee, O Lord, I shall never be confounded.

ACT OF LOVE.

I SHOULD not satisfy thee, O my Jesus, in this happy Communion hour, were I to offer thee but this salutary fear which has led me to thy sacred feet, and this shame-stricken conscience which makes me tremble in thy holy presence. The visit thou art about to pay me is a visit of love. O Lover of souls,

truly that love of thine must have been infinite, which urged thee to do so much for us, which induced thee the day before thy Passion, to institute this adorable Sacrament of thy love, in which thou remainest for ever in our midst, and unitest us so intimately to thyself. O infinite love, why am I not in return all on fire with love of thee. Ah! sweet Lord, thou knowest that I love thee, and that I greatly desire to love thee still more, and as a proof of this love I come to thee, and unite myself closely to thee. I offer thee all that is mine, my life and my soul, my body and my heart, entreating thee to accept them, and to light up therein the fire of thy love.

Another Preparation.

INVOCATION OF THE BLESSED VIRGIN, THE ANGELS, AND HOLY PATRONS.

THAT I may worthily receive my Saviour, assist me, O my holy Patrons, and all the saints, thou especially, O holy Virgin Mary, who didst deserve to conceive and bear this man-God in thy most pure womb, implore for me, for the love of thy Son, the grace of the Holy Spirit, that I may receive him worthily into my heart. My holy Angel Guardian, and all you holy Angels, assist me now, and as you see me destitute of virtues and merits, clothe me, I beseech you, with virtues, and adorn me with merits, that I may not appear at the divine feast without a nuptial garment, and thus deserve to be excluded from it. O holy N. whose feast we celebrate to-day, obtain for me from the Lamb of God, that even my hidden sins

may be blotted out, and that, washed in the blood of the Lamb, I may with joy and fruit refresh my soul with his most pure flesh; implore for me that the love of Jesus may light up my lukewarm heart, and inflame it wholly with his love. Amen.

"Come to me, all you that labour, and are burdened, and I will refresh you."—*Matt.* xi. 28.

THESE are thy words, O Christ the Eternal Truth, and they are words of so great tenderness, and so full of sweetness and love, that they encourage me, but my sins terrify me, and my unclean conscience keeps me back from approaching to so great mysteries. The sweetness of thy words invites me, but the multitude of my offences weigh me down. Thou commandest me to approach thee with confidence, if I would have part with thee; and to receive the food of immortality, if I desire to receive life and glory everlasting. "*Come*," sayst thou, "*to me, all you that labour, and are burdened, and I will refresh you.*" (*Matt.* xi. 28.) O sweet and amiable word in the ear of a sinner, that thou, O Lord, my God, shouldst invite the poor and needy to the communion of thy most sacred Body! But who am I, Lord, that I should presume to come to thee? Behold, the heaven of heavens cannot contain thee; and thou sayst, come you all to me.

What means this most loving condescension, and so friendly an invitation? How shall I dare to approach, who am conscious to myself of no good in which I can presume? How shall I introduce thee into my house, who have so oftentimes provoked thy indignation? The angels and archangels stand with a reverential awe; the saints and the just are afraid; and thou sayst, come you all to me. Unless thou,

O Lord, didst say it, who could believe it to be true? And unless thou didst command it, who would dare attempt to approach?

Trusting then, O Lord, in thy goodness, and in thy great mercy, I come sick to my Saviour, hungry and thirsty to the Fountain of life, needy to the King of heaven, a servant to his Lord, a creature to his Creator, and one in desolation to his loving Comforter. But whence is this to me, that thou shouldst come to me? Who am I that thou shouldst give thyself to me? How dares such a sinner appear before thee? And how dost thou vouchsafe to come to a sinner? Thou knowest me, and thou knowest that I have nothing of good in me, which can entitle me to this favour. I confess, therefore, my unworthiness, I acknowledge thy bounty, I praise thy goodness, and I give thee thanks for thy excessive charity. For it is of thy own mercy thou dost this, not for my merits; that thy goodness may be better known to me; that greater charity may be imparted, and humility more perfectly recommended. Since, therefore, this is what pleaseth thee, and thou hast commanded it should be so, thy merciful condescension pleaseth me also; and I wish that my iniquity may be no obstacle.

O Lord, in the simplicity of my heart, with a good and firm faith, and in obedience to thy command, I come to thee with hope and reverence; and I do verily believe that thou art here present, God and man. It is then thy will that I should receive thee, and through love unite myself to thee. Wherefore I implore thy mercy: and I beg of thee to give me for this a special grace, that I may be wholly melted away in thee, and overflow with thy love, and seek no more any comfort from anything else. For this most

high and most excellent sacrament is the health of soul and body, the remedy of all spiritual diseases, by which my vices are cured, my passions are restrained, temptations are overcome or lessened, a greater grace is infused, virtue receives an increase, faith is confirmed, hope strengthened, charity inflamed and enlarged. For thou hast frequently bestowed, and still oftentimes dost bestow, many good things in this sacrament on thy beloved who communicate devoutly, O my God, the support of my soul, who art the repairer of human infirmity, and the giver of all interior comfort. For thou impartest unto them much consolation, to support them in their many troubles; and thou liftest them up from the depth of their own dejection, to the hope of thy protection; and thou dost recreate and enlighten them interiorly with a certain new grace; in such sort that they who, before communion, were perplexed, and felt no affection in themselves, after being fed with this heavenly meat and drink, find themselves changed for the better. And thou art pleased to deal thus with thy elect, to the end that they may truly acknowledge, and plainly experience how great is their infirmity when left to themselves, and how much they receive from thy bounty and grace. For of themselves they are cold, tepid, and indevout; but by thee they are made fervent, cheerful, and devout. For who is he that approaching humbly to the fountain of sweetness, does not carry away with him some little sweetness? Or who, standing by a great fire, does not receive from it some little heat? Now thou art a fountain always full and overflowing: thou art a fire always burning, and never decaying. Wherefore if I cannot draw out of the fulness of the fountain, nor drink my fill, I will at least set my mouth to the

orifice of this heavenly well, that so I may draw from thence, some small drop to refresh my thirst, to the end that I may not be wholly dried up. And if I cannot as yet be all heavenly, and all on fire, like the cherubim and seraphim, I will, however, endeavour to apply myself to devotion, and to prepare my heart for the acquiring of some small flame of divine fire, by the humble receiving of this life-giving sacrament. And whatever is wanting to me, O good Jesus, most blessed Saviour, do thou in thy bounty and goodness supply for me, who hast vouchsafed to call all unto thee, saying, "*Come to me all you that labour and are burdened, and I will refresh you.*" (*Matt.* xi. 28.)

I labour indeed, in the sweat of my brow, I am tormented with grief of heart, I am burdened with sins, I am troubled with temptations, and am entangled and oppressed with many evil passions; and there is no one to help me, no one to deliver and save me, but thou, O Lord God, my Saviour; to whom I commit myself, and all that is mine, that thou mayst keep me, and bring me to everlasting life. Receive me for the praise and glory of thy name, who hast prepared thy body and blood for my meat and drink. Grant, O Lord God, my Saviour, that with the frequenting this thy mystery, the affection of my devotion may increase.

Lord, all things are thine that are in heaven, and on earth. I desire to offer up myself to thee as a voluntary oblation, and to remain for ever thine. Lord, in the sincerity of my heart, I offer myself to thee this day, to be thy servant evermore, to serve thee, and to become a sacrifice of perpetual praise to thee. Receive me with this sacred oblation of thy precious body, which I offer to thee this day, in the presence of thy angels invisibly stand-

ing by, that it may be for mine and all the people's salvation.

Lord, I offer to thee all my sins and offences, which I have committed in thy sight, and that of thy holy angels, from the day that I was first capable of sin until this hour, upon thy propitiatory altar, that thou mayst burn and consume them all with the fire of thy charity, and mayst remove all the stains of my sins, and cleanse my conscience from all offences, and restore to me thy grace, which I have lost by sin, by fully pardoning me all, and mercifully receiving me to the kiss of peace. I offer also to thee all the good I have done, though very little and imperfect, that thou mayst make it better, and sanctify it; that thou mayst be pleased with it, and make it acceptable to thee, and perfect it more and more; and mayst, moreover, bring me, who am a slothful and unprofitable wretch, to a good and happy end.

I offer to thee also, all the goodly desires of thy devout servants; the necessities of my parents, brethren, sisters, and all those that are dear to me; and for all such as for the love of thee, have been benefactors to me or others, or who have desired and begged of me to offer up prayers and masses for themselves and all that belonged to them, whether they live as yet in the flesh, or whether they are now departed out of this world, that they all may be sensible of the assistance of thy grace, of the benefit of thy comfort, of thy protection from all dangers and of a deliverance from their pains: and that being freed from all evils, they may with joy give worthy thanks to thee. I offer up also to thee my prayers, and this sacrifice of propitiation for them in particular, who have in anything wronged, grieved, or abused me, or have done me any damage or displeasure.

And for all those, likewise, whom I have at any time grieved, troubled, injured, or scandalized by word or deed, knowingly or unknowingly; that it may please thee to forgive us all our sins and offences one against another. Take, O Lord, from our hearts all jealousy, indignation, wrath, and contention, and whatsoever may hurt charity, and lessen brotherly love. Have mercy, O Lord, have mercy on those that crave thy mercy; give grace to them that stand in need thereof, and grant that we may attain to life.

Prayers after Communion.

BEHOLD, O Lord, I have thee now, who hast all things; I possess thee, who possessest all things, and who canst do all things; take off my heart then, O my God and my all, from all other things but thee; let my heart be fixed on thee alone; let me ever repose in thee, where alone my treasure is, the sovereign truth, and true happiness, and happy eternity.

Thou art the physician of my soul, who healest all my infirmities by thy sacred blood; and I am that sick one whom thou camest from heaven to heal; O heal my soul, for I have sinned against thee.

Thou art the good shepherd, who hast laid down thy life for thy sheep; behold, I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood: take me now upon thy shoulders to carry me home. What canst thou deny me, who hast given me thyself! Govern me, and nothing will be wanting to me, in the place of pasture where thou hast placed me, until thou bringest me to the happy pastures of eternal life.

O true Light, which enlightenest every man that

ransom, and daily for the food of our souls! What can I, a wretched creature, return to thee for this infinite charity! Verily, nothing else but this same beloved Son of thine, whom thou hast given to me; and surely thou couldst give me nothing greater, or more worthy of thyself. Him then I offer to thee, O Heavenly Father, with whom thou art always well pleased; him whom thou hast lovingly delivered up to death for me, and given me in this most holy Sacrament, which we frequent for the everlasting memorial of his death. He is our high priest and victim, he is the propitiation for the sins of the whole world; he is our advocate and intercessor. Look down then upon him, and for his sake look down upon me, and upon us all. Remember all his sufferings, which he endured here in this mortal life, his bitter anguish, his mortal agony and bloody sweat; all the injuries and affronts, all the blows and stripes, all the bruises and wounds that he received for us. Remember his death, which thou wast pleased should be the fountain of our life; and for the sake of his sacred passion have mercy on us. Receive, O holy Father, Almighty and everlasting God, this holy and unspotted victim, which I here offer thee in union with that love with which he offered himself to thee upon the altar of the cross; receive him for the praise and glory of thy name: in thanksgiving for all the benefits bestowed on me, and on all mankind; in satisfaction also for all my sins, and the benefit of thy whole Church, and the peace and comfort of all thy faithful, living and dead; through the same Lord Jesus Christ, thy Son.

And turning myself to thee, O my dear Lord and Saviour, who hast here given me thyself, I would gladly make some suitable return to thee for this infinite love;

I would gladly make some offering in acknowledgment of this rich present thou hast made me; alas! thou knowest my poverty, thou knowest I have nothing worthy of thy acceptance; nothing but what, upon a thousand titles, is already thine. But, O my God, such is thy goodness, thou wilt be contented with the little that I can give thee, though it be thine already; thou askest nothing but my heart. and this I here most willingly offer thee: oh! be pleased to accept of it, and make it wholly thine for ever. I offer thee here my whole being, my body, with all its senses, and my soul, with all its powers; that as thou hast at present honoured them by thy presence, so they may be thy temple for ever. Oh! sanctify and consecrate eternally to thyself this mansion, which thou hast this day chosen for thy abode. I give thee my memory, that it may be for ever recollected in thee; my understanding, that it may be always enlightened and directed by thy truth; and my will, that it may be ever conformable to thine, and ever burn with love of thee. O take me entirely into thy hands, with all that I have and all that I am; and let nothing henceforward, in life or death, ever separate me any more from thee. Amen.

PETITIONS AFTER COMMUNION.

O MOST merciful Saviour, behold I have presumed to receive thee this day into my house, relying on thy infinite goodness and mercy, and hoping. like Zacheus, to obtain thy benediction; but alas! with how little preparation, with how little devotion. From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of thee, and I desire to detest for ever. Oh! wash them all away with thy precious blood;

for thou art the Lamb of God that takest away the sins of the world; and one drop of this blood, which thou hast shed for us, is more than enough to cancel the sins of ten thousand worlds. Thou seest, O Searcher of hearts, all my maladies and all the wounds of my soul; thou knowest how prone I am to evil, and how backward and sluggish to good. Thou seest this self-love that tyrannizes over my soul, which is so deeply rooted in my corrupt nature, and branches out into so many vices, so much pride and vanity, so much passion and envy, so much covetousness and worldly solicitude, so much sensuality and concupiscence. Oh! who can heal all these my evils but thou the true Physician of my soul, who givest me thy body and blood in this blessed sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds! Dispel, dear Jesus, the darkness of ignorance and error from my understanding, by thy heavenly light; drive away the corruption and malice of my will, by the fire of divine love and charity; restrain all the motions of concupiscence, and all the irregular sallies of passion, that they may no more prevail over me; strengthen my weakness with heavenly fortitude; destroy this hellish monster of self-love, with its many heads; or at least chain down this worst of all my enemies, that it may no longer usurp the empire of my soul, which belongs to thee, and which thou hast taken possession of this day; cut off the heads of this beast, and particularly that which annoys me most, and which is my predominant passion; stand by me henceforward in all my temptations, that I may never more be overcome; remove from me all dangerous occasions, and grant me this one favor, that I may rather die a thousand deaths than live to offend thee mortally.

O my Jesus, thou art infinitely rich, and all the treasures of divine grace are locked up in thee: these treasures thou bringest with thee when thou comest to visit us in this blessed sacrament, and thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me confidence to present thee now with my petitions, and to beg of thee those graces and virtues which I very much stand in need of, as thou best knowest. Oh! increase and strengthen my belief of thy heavenly truths, and grant that henceforward I may ever live by faith, and be guided by the maxims of thy gospel. Teach me to be poor in spirit, and take off my heart from the love of transitory things, and fix it upon eternity: teach me by thy divine example, and by thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure from the corruptions of lust, that I may ever bewail my past sins, and by a daily mortification restrain all irregular inclinations and passions for the future. Above all things, teach. me to love thee, teach me to be ever recollected in thee, and to walk always in thy presence; teach me to love my friends in thee, and my enemies for thee; grant me to persevere to the end in thy love, and so to come one day to that happy place where I may love and enjoy thee for ever.

Have mercy also on my parents, friends, and benefactors, and all those for whom I am in any way bound to pray, that we may all love thee and faithfully serve thee. Have mercy on thy whole Church, and on all the clergy and religious men and women, that all may live up to their calling, and sanctify thy name. Give thy grace and blessing to all princes and magistrates, and to all Christian people; and

bring all strayed sheep back to thy fold. Particularly have mercy on N. and N. etc.

O blessed Virgin, mother of my God and Saviour, recommend all these my petitions to thy Son. O all you angels and saints, citizens of heaven, join also your prayers with mine; you ever stand before his throne, and see him face to face whom I here receive under veils: be ever mindful of me, and obtain from him and through him, that with you I may bless and love him for ever. Amen.

PETITIONS OF ST. AUGUSTINE.

LORD Jesus, grant that I may know myself and know thee. May I desire nothing but thee. May I hate myself and love thee. May I act in everything for thee. May I humble myself and exalt thee. May I think of nothing but thee. May I die to myself and live to thee. Whatever happens may I receive it from thee. May I force myself to follow thee. May I always desire to follow thee. May I fly from myself and fly to thee; and deserve to be defended by thee. May I fear myself and fear thee. And may I be numbered among thy elect. May I distrust myself and trust thee. May I obey always for thy sake. May I be attached to nothing but thee, and be poor except for thee. Look upon me that I may love thee. Call me that I may see thee, and enjoy thee for all eternity. Amen.

PRAYER OF ST. BONAVENTURE.

O SWEETEST Lord Jesus Christ, pierce, I beseech thee, the inmost marrow of my soul with the tender and life-giving wound of thy love, with true, and calm, and holy apostolical charity, so that my whole soul may ever languish and faint for love of thee, and for desire of thee alone. May it long for thee

and pine for thee in the threshold of thy house; may it desire to be dissolved and to be with thee. Grant that my soul may hunger for thee, thou Bread of Angels, thou refreshment of holy souls, our daily super-substantial Bread, having all manner of sweetness and delights. May my heart ever hunger for thee and feed on thee, on whom angels long to look; and may my inmost soul be filled with the sweetness of the taste of thee. May it ever thirst for thee, thou well of life, thou fountain of wisdom and knowledge, thou source of everlasting light, thou torrent of pleasures, thou fatness and abundance of the house of God; may it ever yearn towards thee, seek thee, find thee, tend towards thee, attain to thee, meditate ever on thee, speak of thee, and work all things to the praise and glory of thy name, with humility and discretion, with love and delight, with ready care and glad affection, with perseverance even unto the end; and do thou be alone and evermore my hope, my whole trust, my riches, my delight, my gladness and my joy, my rest and my calm repose, my peace and my sweet content, my fragrance and my sweetness, my food and my refreshment, my refuge and my help, my wisdom, my portion, my own possession and my treasure, in whom my mind and my heart are fixed and rooted firmly and immovably for evermore. Amen.

I humbly implore thine ineffable mercy, O my Lord Jesus Christ, that this Sacrament of thy Body and Blood, which I unworthy have received, may be to me the cleansing of all my sins, the strengthening of what is weak within me, and my sure defence against all the perils of the world. May it bestow on me thy forgiveness and establish me in grace; may it be to me the medicine of life, the abiding

memory of thy Passion, my stay in weakness, the Viaticum and sure support of my pilgrimage. May it lead me as I go, bring me back when I wander, receive me when I return, uphold me when I stumble, raise me again when I fall, strengthen me to persevere, even unto the end, and bring me to thy glory. O most high God, may the blissful presence of thy Body and Blood so change the taste of my heart, that it may find no sweetness in aught besides thee alone, may love no other beauty, seek no unpermitted love, desire no consolation, admit no other delight, care for no honour but thine, stand in fear of no enemy or suffering for thy sake, who livest and reignest God, world without end. Amen.

PRAYER OF ST. THOMAS AQUINAS.

I GIVE thee thanks, Eternal Father! for having, out of thy pure mercy, without any deserts of mine, been pleased to feed my soul with the Body and Blood of thy only Son, our Lord Jesus Christ. I beseech thee, that this holy Communion may not be to my condemnation, but prove an effectual remission of all my sins. May it strengthen my faith; encourage me in all that is good; deliver me from my vicious customs; remove all concupiscence; perfect me in charity, patience, humility, and obedience, and in all other virtues. May it secure me against all the snares of my enemies, both visible and invisible; perfectly moderate all my inclinations; closely unite me to thee, the true and only good, and happily settle me in unchangeable bliss. I now make it my hearty request, that thou wilt one day admit me, though an unworthy sinner, to be a guest at that divine banquet where thou, with thy Son, and the Holy Ghost, art the true Light, eternal fulness, everlasting joy, and

perfect happiness of all the saints, through the same Jesus Christ our Lord. Amen.

Bless my God for me, O ye angels and saints; thank my Lord for me, and sing forth his praises to supply for my deficiency; love my Jesus for me. O Truth and Beauty, ever ancient and ever new! Too late have I known thee, O ancient Truth; too late have I loved thee, O eternal Beauty; too long have I gone astray from thee! When shall the time come, that, disgusted with all earthly things, I shall seek my happiness in thee alone, and find rest to my soul? O heavenly manna! O adorable sacrament! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O inexhaustible fountain of divine grace! O boundless mercy! O divine charity! O sacred fire, ever burning and never decaying! Hail, O merciful Jesus! my only happiness and delight! the joy of my soul, and my portion for ever! May my soul be sensible of thy adorable presence, and may I taste how sovereignly sweet thou art in the sacrament of thy love. Purify my heart, O divine Lord, from the dross of all earthly affections! enable me to curb my vicious inclinations, and to withstand the dangerous attacks of my infernal enemy; deign to bestow on me those virtues that will render me pleasing in thy sight—particularly ardent charity, profound humility, heroic patience, and perfect obedience. O may I prove the extent of my gratitude by the most constant fidelity in thy service, and may I rather die than ever again offend thee by any mortal sin.

O that I could have the happiness of seeing thee loved and faithfully served by all creatures! Vouchsafe to let the light of thy countenance shine upon those who are in the darkness of infidelity, and dispel

their errors, that they may embrace the truth, and faithfully practise all it requires. Grant peace and union to all Christian princes, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all those who are in the unhappy state of mortal sin, and reconcile those who are at variance. Have mercy on my parents, confessors, instructors, friends, benefactors, and enemies, and mercifully grant them all the graces they stand in need of. Reform all abuses, and remove all scandals from thy Church. Comfort all that are under any affliction, sickness or violence of pain. Support those who are under temptation; protect such as are in danger, and grant the grace of a happy death to all those who are in their agony. Extend thy mercy likewise to the souls of all the faithful departed, and mercifully admit them to the enjoyment of thy eternal glory. Grant to us all relief in our respective necessities, remission of all our sins, the grace of final perseverance, and life everlasting. Amen.

O glorious Virgin Mary, look upon me, who have now become a worthy object in thine eyes. Speak good things for me to thy dearest Son, who has sweetly consoled me with his Body and Blood, and offer to him thy merits to supply my insufficiency. Give him thanks for me, and obtain that his sacramental presence may not depart without leaving the greatest blessings for my soul and body. I commend myself to thee, most kind and excellent Virgin Mary, Queen of heaven and earth, who, by the operation of the Holy Ghost, worthily didst give birth to the Lord and Creator of all things whom I have now received; and I beg of thee, most holy Mother of God, to intercede for me with thy Son, and obtain for me pardon for whatever defects I may have com-

mitted in the reception of this sacrament, and for my negligence and unworthiness in approaching. Thou though always holy, pure and innocent, didst become still more chaste, pure, and holy after the birth of thy Son, the grace of God not being void in thee. Oh! that I might obtain from this Sacrament, such holiness, that henceforward I may preserve my heart and body pure from every deadly stain of sin. Thou having conceived thy Son by the Holy Ghost, didst chant magnificent praises, and wonderfully exult in God thy Saviour, obtain through thy merits and prayer, O Virgin mother, that I may receive in this holy Communion a new and ardent spirit, which will ever pour itself forth in pious thanksgiving, that I may never prove myself ungrateful to my Redeemer and my Guest, but may be faithful to him in every service and ministry. Amen.

ACT OF FAITH.

BEHOLD! already my God has come to visit me, already my Saviour is come to dwell in my soul, already my Jesus is within me; he is come to be one with me, and to make me one with him, so that Jesus now belongs to me, and I belong to Jesus. Yes! Jesus is all mine, and I am all his. O infinite goodness! O infinite mercy! O infinite love! a God has united himself with me, a God who desires to be wholly mine! O my soul, now that thou art so closely united to Jesus, now that thou art one with him, what art thou doing? Hast thou nothing to say to him? Wilt thou not speak to thy God who is present within thee? Awaken then thy faith anew, remember that the Angels are around about thee adoring their God, who now dwells in thy heart. Adore thy Lord with them! Keep recollected, and

banish every other thought; call together all thy affections, and lay them before thy God, and say to him:

ACT OF WELCOME.

O MY Jesus! my love, my infinite good, my all, I welcome thee; be always welcome to this home which I keep for thee in my poor heart. Ah! Lord, where art thou, whither hast thou come? Into my heart, worse than the stable where thou wast born; into my heart, full of attachments, of self-love, and of disorderly appetites. How couldst thou choose such a dwelling as this? Well might I say to thee with St. Peter: "Depart from me, O Lord, for I am a sinner:" I am too unworthy to have a God of infinite goodness for my guest. Go, rather repose in those pure souls, who serve thee with so much love. But no, my Redeemer, what do I say! Do not depart from me, for if thou leave me I am lost. I embrace thee, O my life, I attach myself inseparably to thee. I have been only too foolish in separating myself from thee for love of creatures; ungrateful wretch that I am, I have driven thee away from my heart. But now I will never separate myself from thee any more. I am resolved to live and die united to thee.

Most Holy Virgin Mary, Seraphs, souls who love God with a pure love, lend me your affections, that I may entertain my dear Lord as I ought!

ACT OF THANKSGIVING.

I THANK thee, O my Lord and my God, for the grace which thou hast shown to me this morning by coming to dwell in my soul. Would that I could thank thee in a manner worthy of thee and of the signal favour which I have received! But what do I

say? What worthy thanks could I render thee, miserable creature that I am?

Father Segneri says that the most suitable affection for a soul after communion, is the wonder which gives rise to this thought: a God is mine! a God is mine! "What shall I render to the Lord for all that he hath rendered to me?" So said David: and I, what shall I render to thee, O my Jesus, to thee, who, after so many favours, hast given me thyself this morning? Therefore, O my soul, bless thy God, and thank him with all thy power. And thou, Mary my mother, and you, my patron Saints, my Guardian Angel, and all ye souls who burn with divine love, "come and I will tell you what good things the Lord hath done to my soul." Come, bless and thank my God for me, and admire the wondrous grace which I have received.

ACT OF SELF-OFFERING.

"MY Beloved to me, and I to him." (*Cant.* ii. 16.) If a king were to come and visit a poor shepherd in his hut, what could the shepherd offer him but his hut, such as it is? Since then, O my divine King, Jesus, thou art come to visit this poor house of my soul, I offer thee my house, and my whole self, with my liberty and my will. "My Beloved to me, and I to him." Thou hast given thyself all to me, I give myself all to thee. No more, my Jesus, will I be my own; henceforth I wish to belong to thee, entirely to thee, and that all my senses may be so entirely thine, that they may serve only to please thee. And, indeed, what greater pleasure can one have, said St. Peter of Alcantara, than to please thee, a God most amiable, most loving, and most bountiful? I give up to thee all the powers of

my soul, that they may be all and altogether thine. Let my memory serve only to recall thy benefits and thy love; my mind to think of thee alone, who thinkest always of my welfare; my heart to love only thee, my God, my all, and to will only that which thou willest.

To thee, then, O my dearest Saviour, I consecrate and immolate all I have, all I am, my senses, my thoughts, my affections, my desires, my tastes, my inclinations, my liberty: in a word, I give up my body and soul into thy hands. Receive, O infinite Majesty, this sacrifice made to thee here, by the most ungrateful sinner that ever existed on earth, who now, however, offers and gives himself all to thee. O Lord, do with me and dispose of me according to thy pleasure.

Come, O burning fire, O love divine, and consume in me all there is of me which is not pleasing to thy pure eyes, so that hereafter I may be all to thee, may live only to accomplish thy commandments and thy counsels, thy holy desires and thy good pleasure in all things. Amen.

O most holy Mary! do thou present with thine own hands this my offering to the most Holy Trinity; obtain for me the acceptance of it, and that I may have the grace to be faithful until death. Amen, Amen, Amen.

ACT OF PETITION.

O MY soul, what art thou doing now? Thou must not lose a moment of time, for this time is precious, for thou now canst very easily obtain all the graces thou wilt ask.

Seest thou not how lovingly the Eternal Father looks upon thee, now that he beholds in thy heart

his beloved Son, the object of his most tender love? Banish then every other thought, awaken thy faith, open thy heart, and ask whatever thou wilt. Dost thou not hear how Jesus himself says to thee: "What wilt thou have me do for thee? Speak, beloved soul, what doth thou desire of me? I have come in order to make thee rich and happy; ask with confidence, and thou shalt receive everything thou desirest."

Ah! my dearest Saviour, since thou art come to me to fill me with graces, and desirest me to ask them of thee, I ask for no earthly goods, nor riches, nor honours, nor pleasures. Give me, I beseech thee, a great sorrow for all the displeasure which thou hast received from me. Give me a great light to show me the vanity of the world, and how much thou art worthy of being loved. Change my heart, detach it from all earthly affections, and give me a heart perfectly conformed to thy holy will, which seeks after thy good pleasure alone, and aspires to nothing else than to thy holy love.

I do not deserve all this, O my Jesus, but thou deservest it, thou who hast come to dwell in my soul. I ask it through thy merits, through the merits of thy holy Mother, and by the love thou bearest to thy eternal Father.

Here pause for a time, and ask of Jesus some special grace for yourself or your neighbour. Do not forget poor sinners and the souls in purgatory.

Eternal Father! Jesus Christ himself has said to us: "Amen, amen, I say to you, if you ask the Father anything in my name, he will give it you." (*John* xvi. 23.) For love of this thy divine Son, who now dwells in my heart, hear me, and grant me what I now ask.

Objects of my dearest love, Jesus and Mary! let me suffer for you, let me die for you; grant that I may belong wholly to you, and never to myself any more.

Praised and blessed for ever be the most holy Sacrament of the Altar, and blessed be the holy and Immaculate Conception of the most holy Virgin Mary.

Aspirations

AFTER HOLY COMMUNION.

I. ENLIGHTEN the eyes of my soul, O Lord, with the rays of divine faith and wisdom, that I may ever look on thee as the way, the rule, and example of all my thoughts, words, and actions.

What am I, Lord, or what claim can I have on thy bounty, that thou shouldst thus bestow thy blessings upon me? Yes, thou hast created me for thyself, and mayst thou alone be the rest and centre of my soul.

Good Jesus, my hope and only happiness, I here return thee thanks for all thy sufferings, and beg that I may ever find a place of refuge in thy sacred wounds against the assaults of all my enemies. Imprint the memory of them, I beseech thee, so deeply in my heart that I may ever love thee, and in all my sufferings never forget what thou hast suffered for me.

Take from me all self-love, and grant me a perfect love of thee, that I may hereafter be more devoted to thy service, and suffer nothing to prevent me from a faithful discharge of my duty.

Oh, that I could ever remember thee, ever think of thee, and love thee only! Oh, that my senses were ever shut against vain and sinful objects, and my mind freed from all fruitless solicitude, that I might ever abide in thee! From henceforth I will, with the utmost diligence, seek thee, my only good; my desires shall be fixed on thee alone, and all my actions shall be directed to thy glory.

I resign myself into thy hands, O God, desiring that thy holy will may be done in and by me, both now and for ever. Be thou my instructor, director, and helper, on all occasions, that I may neither do, speak, think, or desire anything but what is according to thy good will and pleasure.

II. Grant thy servant, O Lord, understanding, that he may learn the way of thy commandments, and lay aside all interests but those of heaven.

O sweet Jesus, thou fountain of goodness, direct my steps in thy paths, and teach me to do thy will. Inspire me with courage to take up my cross and follow thee. Disengage my heart from all unprofitable cares and vain affections; and though I dwell among creatures, yet may I ever live in thee and for thee. Grant me true fervour of spirit, and enkindle in my breast the fire of divine love, that I may find no rest but in thee.

How sweet, O Lord, is thy spirit! how pleasant to my ear are the words of thy mouth! Oh, that I could ever be attentive to them, and fulfil thy law. May I die to the world and all its concupiscences, and let the greatness of thy love make all that is earthly appear to me as nothing. Protect me against my enemies, and in all danger come to my defence; make haste to help me, O God, and say to my soul, I am thy health and salvation.

Remember thou art my Father, and have compassion on my distressed soul; clothe it with all virtues and feed it with thy grace, for it belongs to a father to be careful of his child.

As it is in thee I live, sweet Jesus, so it is in thee I desire to die; and both living and dying I will ever profess that thou art good, and that thy mercy endureth for ever.

III. O sweetness of my life, and life of my soul, withdraw my heart and thoughts from all creatures, that they may find no rest but in thee.

My God, how long dost thou permit me to wander from thee? When wilt thou consume in me all that is corrupt and contrary to thy will? Draw me after thee, I beseech thee, that I may walk cheerfully in the way of thy precepts. Make me according to thine own heart, and let my soul be now thy habitation for ever.

My soul without thee is parched, like earth without water; moisten it, I beseech thee, with the dew of heaven, and grant me thy blessing from the land of the living. Wound my heart with thy love, that it may relish no earthly objects, but entirely depend on thy will.

Hail, dear Redeemer, whom I now desire to adore with the spirit and affection of thy elect; to thy direction I commit all the motions of my soul.

Ah! when will the day of eternity appear, that, liberated from this prison of flesh, I may join with the saints in thy everlasting praise? O sweet light, inflame my heart with the fire of celestial charity, and let its divine flames consume my bowels.

IV. O that I could give thee, dear Lord, as much praise, glory, and honour as is given thee by the angels and blessed spirits in heaven! But as this

in my present state of existence, is impossible, accept at least my desire and good-will. Deliver me from everything that is contrary to thy will, and dispose my soul for thy greater glory.

Into thy hands I surrender myself, O my Creator, and laying aside all private wishes, desire to depend on thee, not only as to the whole state of my body and soul, but also as to all the accidents and events thou mayst be pleased to appoint for me, asking nothing more but that thy name may be glorified for ever.

If it be more for thy honour that I should suffer interior desolation, I accept it from thy hand, convinced that whatever I suffer in my soul for love of thee is for my good.

O my God, how little art thou known, how little loved! Come to me, dear Lord, and if thou nowhere else findest rest, infuse thyself wholly into my soul. May the fire of thy love, O God, ever burn in my heart, and increase to such a flame as may consume not only the sacrifice but the altar also.

Let nothing be my comfort but thou, my Lord Jesus, nor anything afflict me but my sins and whatever is displeasing to thy divine Majesty.

O blessed Jesus! Life eternal! by whom I live, and without whom I die, grant I may be united to thee, that in the embraces of thy holy love and divine will I may rest for ever.

When shall I behold thee, sweet Lord? When shall I appear before thy face? When shall I see thee in the land of the living? Till then I sigh and bewail my banishment, desiring to be dissolved and be with thee.

Reflections after Holy Communion.

Jesus Christ considered as our Father.

CONSIDER God as thy Father, and thyself as his most ungrateful and rebellious child; say with a heart penetrated with compunction, "*I will arise, and will go to my father.*" (*Luke* xv. 18.)

With affectionate solicitude, attend, O my Father, to what thy compassionate heart shall suggest to thee in behalf of thy unhappy erring child who so basely abandoned thee. O most tender and most loving of all Fathers! thou art then willing to receive this prodigal child, who has so justly incurred thy heaviest displeasure; to change her affliction into joy, her poverty into wealth, and her misery into happiness. Who can sufficiently admire such an excess of goodness! I detest from my soul my past disorders. I am heartily sorry for them, and beg thy merciful forgiveness. I resolve, with thy grace, rather to die than ever again wilfully offend thee. I shall endeavour by my love, respect, and submission, to atone for my ingratitude and rebellion. Sincerely do I desire to return to thee my Father: all my thoughts, affections, desires, and actions, shall serve this day as so many steps towards my return to thee, by means of the zeal and love with which I purpose to perform them. Not only dost thou receive me, O merciful Father, but thou makest a banquet for my entertainment. O signal mark of thy goodness! But clothe me first, I beseech thee, like the prodigal child, with the robe of charity; give me the ring of faith, and the sandals of hope, that I may worthily partake of this heavenly food, no other than thy own precious body and blood, exhibited in a state of

mystic death. Delay not then, O loving Father, to come and meet thy repentant child, that thou mayst put an end to my misery, reform me to thy image, and keep me for ever united to thee.

PRAYER.

I POSSESS thee, O most amiable Father! in my heart: what a prodigy of love and forbearance! But what dost thou demand in return? "*My child, give me thy heart!*" (*Prov.* xxiii. 26.) To this tender invitation, my God, what shall I answer? Can it be possible that thou, beholding its misery, should see anything in it worthy of thy acceptance; rather are there not many things in it which should cause thee to reject it? But thou demandest it even with a degree of jealousy, and threatenest me with thy heaviest judgments if I refuse to give it to thee. Receive it, then, my God; I can no longer refuse it; to whom else can I give it? What has it ever found or what can it ever look for out of thee, but emptiness, agitation and bitterness! I recall with grief those days of darkness, when this miserable heart was far removed from thee, straying from the path of rectitude. To what a deplorable state was it reduced, when, drawn away by the seductions of the world, it yielded to its false joys, and was inebriated with its fatal pleasures: when, criminally attached to the earth, it thought only of accumulating its perishable goods, and seemed to lose sight of those which were eternal: when domineered over by its criminal passions, it yielded to their guilty suggestions, erecting an idol within itself, to which it sacrificed its repose, its liberty, its conscience, its religion, and its God. But as a criminal state can be no other than unhappy, with what inquietude was it not agitated?

Seeing its deplorable condition, and yet dreading to leave it; groaning over its chains, and yet wanting courage to burst them asunder; detesting its lot, and yet continuing in its thraldom. My God! thy unbounded mercy towards me during my wanderings adds to my guilt, for thou didst never cease enticing my heart to return to thee, never allowing it to enjoy tranquillity in its disorders; exciting within a secret uneasiness which agitated it, salutary remorses which rent it, continual alarms which mingled bitterness with all its pleasures. And dost thou still desire this miserable heart, and shall I still presume to offer it to thee!

"*My child, give me thy heart.*" Behold me then, my God, prostrate at thy feet; I offer thee my heart, and call on heaven and earth to witness my engagement; I grieve that it should be so little worthy of thy acceptance, for thou knowest that hadst thou treated it according to its deserts, and in the rigour of thy justice, this heart would be actually now driven from thy presence, drinking deep draughts of the chalice of thy dreadful judgments; but though "*thou hast been angry,*" thou "*hast had mercy on us.*" (*Ps.* lix. 3.) "*Blessed is thy name, O God of our Fathers, who, when thou hast been angry, wilt shew mercy, and in the time of tribulation forgivest the sins of them that call upon thee.*" (*Tobias* iii. 13.)

ACT OF OFFERING.

ADORABLE Spouse! whom I have had the honour and happiness of receiving in this sacred mystery of love, possess alone all that I have. Penetrate my heart with a due sense of thy immense bounty and goodness: whilst thou reposest within it, may the precious ointment of true humility perfume thy

abode with so sweet an odour as may make it agreeable to thee. Thy Eucharistic life, which is wholly interior and absorbed in God, shall henceforth be the model of mine. If I put no obstacle in the way, thou thyself, my heavenly spouse, wilt teach me to think and judge of things as thou judgest and thinkest of them. I will henceforth leave myself entirely to thy divine guidance. Let my soul be as a canvas on which thou mayest trace thy own portrait. Grant that I may endeavour to please thee alone, not according to my ideas, but to thine; not in preventing thy inspirations by my own efforts, but in a faithful correspondence with them. Grant me to fulfil, in thy regard, the duties of a spouse, as thou fulfillest in mine the obligations of that sacred character. Thou, my spouse, art faithful; thou wilt never be wanting to me. Thou art generous; whatever can be advantageous to my soul thou wilt give me, or at least thou wilt offer me. Thou art disinterested; thou seekest only my happiness in the benefits thou conferrest upon me. From thy example I also will be faithful; faithful in never wilfully offending thee; this will be something, but still very little for a spouse to do; faithful in seeking in all things to please thee; this reaches to infinity, and comprises every degree of perfection; but thou, my divine spouse, wilt teach me all that I should do to correspond with thy designs upon me, if I am attentive to thy instructions. I will be generous, giving all that thou demandest of me. Grant that I may sacrifice to thee whatever depends on me; and what I have not courage to give, tear from me: for I desire to be unreservedly thine. How full of sweetness art thou, O my Saviour, to a soul that loves thee! truly, there is not on earth a happiness to be

compared to that enjoyed by thy true spouses, who think but of thee, who act, suffer, and breathe but for thee alone; whose hearts are centred in thee. Amen.

Jesus Christ as our Physician.

REFLECTION.

"HAVE *mercy on me, O Lord, for I am weak.*" (*Ps.* vi. 3.) "*They that are whole, need not a physician: but they that are sick.*" Nor didst thou come "*to call the just, but sinners, to repentance.*" (*Luke* v. 31, 32.) Alas! my soul is sick indeed, my heart is ill at ease. I am full of inordinate desires and unruly passions. I am all impatience, sensuality, immortification, and inconstancy. Thou, O Jesus, art my physician, thou alone canst heal me. Take compassion on me then, for all my hope is in thee. What a subject of comfort and confidence have I not, since my physician is almighty, having all creatures at his command; all-merciful, his love inducing him to what is best; all-wise, knowing my wounds, and the means of curing them. But what is the remedy he prescribes? No unsavoury drugs, but the most sweet and wholesome food, the bread of angels, even his own most precious body and blood. O love unheard of! O remedy beyond conception! and all this for a slave, a worm, a nothing! nay, even an enemy! What return, my soul, canst thou make for so ineffable a bounty? O excess of goodness! Thy physician is himself thy remedy, thy regimen, and thy life. O prodigy of love! He is bleeding from his hands and feet, he is wounded with thorns in the head, he is pierced in the side with a lance; he is drenched with vinegar and gall; in the end he dies on the cross: and why all this? "*He was*

wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed." (*Isai.* liii. 5.) O that I could correspond with the greatness of his love by due feeling of gratitude. I acknowledge thy power, O heavenly Physician, and I place my whole confidence in thy mercy. Grant that I may loathe my disorders as thou loathest them; that I may be as anxious to receive my health as thou to bestow it upon me. Come then, O charitable Physician, for health, strength, life, and all that I desire, will come to me together with thee.

PRAYER.

BEHOLD, O most amiable Physician, the number and depth of the wounds I have received from my enemies: my unmortified passions of pride, ambition, avarice, sensuality, anger and envy. My mind is filled with error and delusion, my imagination is disordered, my passions are headstrong, my senses are under no control. I labour under such a complication of diseases that no human aid can avail me. Heal me, therefore, I beseech thee, in order to display thy power, and show forth the glory of thy name. If the touch of thy garments, O my Saviour! whilst thou wert upon earth, cured all sorts of diseases, shall not thy most precious body and blood, which thou hast given me as food, produce the same wonderful effects?

But thou, my soul, who hast recourse to thy divine Physician for health, art thou sincerely desirous of being cured? He now puts the question to thee as he once did to the paralytic at the pond of Bethsaida, "*Wilt thou be made whole?*" (*John* v. 6.) Thou canst not reply as did this poor cripple, that

thou dost indeed desire it, but hast no one to give thee the assistance necessary; thy divine physician being at hand, and ready to do thee this charitable office: let thy answer therefore be, Yes, Lord, I desire it, and most ardently too; and as a proof of my sincerity, I submit to all that thou shalt judge expedient for my cure. Order whatsoever thou wilt, and thy directions shall be punctually attended to; command me to refrain from this or that gratification, to avoid certain occasions, and thou shalt be punctually obeyed.

O Jesus, who in this adorable sacrament, art both physician and remedy! Be thou my health, my strength, and my life. Dwell in my heart, that it may be cured of its corruption; dwell in my mind, that it may be cured of its blindness; dwell in my imagination, that it may be cured of its folly; dwell in all my senses, powers, and faculties, that they may be regulated by thy law, and under thy control.

O Jesus, my all powerful physician! not only dost thou restore health, but thou canst even raise to life. Having, as I trust, in thy infinite mercy, been cleansed from my sins in the tribunal of penance, and been restored to the life of grace by the application of thy most sacred blood to my soul, grant that having received thyself as a pledge of thy forgiveness, I may say with thy Apostle: "*I live, now not I, but Christ liveth in me.*" (*Gal.* ii. 20.) Thou art "*the resurrection and the life: he that believeth*" in thee, "*although he be dead, shall live: and every one that liveth, and believeth*" in thee, "*shall not die for ever.*" (*John* xi. 25, 26.) This I believe, O Lord, on thy sure word.

O divine life! thou alone canst satisfy my desires. O life! thou art the inexhaustible source of all grace

Jesus, my Saviour, the resurrection I hope for, and the crown I expect, may my life be hidden with thee in God! O Jesus, whilst I dwell in this mortal flesh, may I live by faith, perpetually adoring thee in the divine Eucharist, and admiring, without ceasing, the excessive greatness of thy love, which has made thee die, not only to redeem me, but to give thyself to me in the holy sacrament, that I may live by thee. For this I will die to the world, to all creatures, and to myself. Amen.

Jesus Christ as our Viaticum.

REFLECTION.

O MY divine Redeemer! who hast instituted the adorable sacrament of the altar, not only to show forth thy death until thy last coming, but also to provide us with the necessary succours, whereby to prepare ourselves for our death, I come to thee to beg those graces and helps I stand in need of for making a Christian and a happy end. Thou art here, O Jesus, our true paschal victim, by virtue of which we happily quit the Egypt of this world, are rescued out of the hands of our bitter enemies who are eagerly bent on our destruction, and find a safe passage through a sea of difficulties and dangers, into the land thou hast promised for our inheritance. It is this consideration that now induces me humbly to approach thee, begging that thou wilt give thyself to me as a viaticum, assist me in my dangerous passage out of this life into the next, and bestow upon me those good dispositions, both remote and immediate, which are necessary for obtaining a happy death. In order thereto, grant, I beseech thee, O my Saviour! that treading faithfully in thy footsteps, I may lead, as thou dost on our altars, a life

as much sequestered from creatures as duty will allow; a life hidden, absorbed in God; a life suited to the condition of a victim; entirely spent in adoration of thy Father's excellence; in a profound annihilation of myself; in an humble penitential state, on account of my sins; in continual sighs and groans, by reason of my wretchedness; in incessant prayers and supplications, invoking thee for my many wants; in an inviolable obedience to the will of my Creator, with respect to my duties; in a privation of earthly comforts, ever dying to the world, to sin, and to concupiscence; ever living to God, and to heavenly and eternal objects; ever absorbed in the contemplation of the perfections of God; and ever burning with love in the ardour of charity. O may my condition in this deceitful world resemble, as much as possible, thine in this holy sacrament: having eyes, ears, a tongue, hands, feet, and a heart, let me neither see, hear, speak of, feel, seek after, or attach myself to any of those objects which are so much the delight and admiration of deluded worldlings. Perhaps, dearest Lord, the present day may be the last of my life: if so, thy most holy will be done. I accept of death with entire submission as to the day, the hour, the manner, thy providence shall ordain. I come to make a previous sacrifice of my death to thy Eternal Father, in union with thine. I come to declare to him that I am disgusted with the world, of which I was formerly so fond, and that I leave it with pleasure for the sake of enjoying my God; that my desires and inclinations are weaned from this earth, and that henceforward my ardent desire shall be to go and behold him for ever. As it is thou, my Jesus, whom I now happily receive, who holdest the keys of life and death, and allottest

to each that kind of death which thou pleasest; grant me, I beseech thee, a death holy and precious in thy sight; and let thy merciful visit to me be the pledge of it, and in thy own good time bring the business of my salvation to a happy conclusion.

PRAYER.

WHEN thou didst enter into Jerusalem, dear Lord, thou shedest tears of compassion over its miseries; show, I beseech thee, the same charity towards me, now that thou hast entered into my heart. My Judge is already within me! very shortly shall I have to appear before him; I hear his voice calling me: I go, my God, not relying on any merits of my own, but on thy mercy, which I implore through thy own most precious blood. O Father of mercies! I recommend my poor soul into thy hands; if thou regardest the enormity of my offences, I cannot possibly hope to be saved. Thou, my Jesus, art my only resource: let those eyes which never were averted from the sinner, look with pity upon me. Let that mouth which never condemned any one here below, now speak to me words of consolation and of life. May thy holy soul sanctify mine; may thy spirit enlighten mine; may thy sacred heart inflame mine with that love which thou testifiest for me by honouring me with thy presence. Apply to me the merits of thy sacred labours while on earth; render the merits of thy death efficacious to me, and permit not thy blood to be shed for me in vain.

Attend, O eternal Father! to the voice of the blood of thy beloved Son, which cries aloud for mercy in my behalf: behold how the whole earth is besprinkled, covered, and overflowing, as it were, by its mystical effusion upon our altars; and through

its merits forgive me my offences. But do thou also, O my soul, give ear to the voice of thy Saviour, who calls out to thee by the mouth of Holy Job: "*O earth, cover not thou my blood, neither let my cry find a hiding-place in thee.*" (*Job* xvi. 19.) As if he had said, thou, who being by nature no better than earth, cover not the blood of thy Redeemer by thy irregular affections for earthly things; hinder not his voice from rising to the throne of his Father in thy favour, by the hardness of thy heart and obstinacy in sin.

O Jesus, my ever merciful Saviour! grant that after making an act of perfect contrition, and a sincere confession of my manifold sins, I may, at the hour of my death, humbly adore and devoutly receive thee present in the blessed Sacrament of the altar, as a sweet viaticum for my support and comfort in my awful passage. Do thou strengthen my poor soul for her great and important journey from time to eternity; be my guide to conduct her, my protector to defend her, my advocate to plead her cause before thy Father, and obtain his favour. Leave her not forlorn and destitute of succour at that dreadful hour when she will find herself forsaken by all creatures. Cleanse her from her sins in the bath of thy blood, clothe her with thy justice, adorn her with thy virtues, enrich her with thy merits, hide her within thy sacred wounds, lodge her in the secret of thy presence, as thou dost those who place their hope in thee, that having obtained a full and complete pardon of all her sins, she may close the last scene of her mortal life in the true faith and communion of the holy Catholic Church, and in perfect charity with all mankind. Amen, sweet Jesus. Amen.

Anima Christi (*Paraphrased*).

Soul of my Jesus, by
thy sacred grace,
Oh! from my heart each
sinful stain efface.
Spirit of Jesus, be my
light and guide,
To thy direction, I my
mind confide.
Blood of my Jesus, on my
soul o'erflow,
And cleanse it whiter
than the fallen snow.
Body of Jesus, be my
daily bread,
My last support, when on
life's verge I tread.
Love of my Jesus, with
thy sacred fire
Consume my heart, a
holocaust entire.
Heart of my Jesus, grant,
O grant in thee
My rest and dwelling-
place may ever be.
Passion of Jesus, may I
seek relief
From thy remembrance
under every grief.
Cross of my Jesus, yield
support to me
In hours of sorrow and
adversity.

Wounds of my Jesus, by
thy virtue heal
Each wound my soul can
know, or heart can feel.
Thorns of my Jesus, may
I gain by thee
A glorious crown of im-
mortality.
Mercy of Jesus, spare me
at that hour
When I shall fall beneath
death's awful pow'r.
Sighs of my Jesus, for me
speak and plead,
For grace, for pardon,
deign to intercede.
O agony of Jesus, then
atone
For sins, for which thou
hast the pow'r alone.
Lips of my Jesus, whilst,
O whilst I live,
And when I die, to me
thy blessing give.
Jesus most merciful, my
Lord benign,
For pity grant this ardent
prayer of mine.
O may thy blessing be
my last gift here
And first to greet me in
a happier sphere.

Amen.

Meditations

FOR THREE DAYS AFTER COMMUNION,

FOR YOUNG PERSONS.

FIRST DAY.

On the Sentiments which the Holy Communion should produce in our Souls.

First Point.—Consider with astonishment the excessive liberality with which Jesus Christ has treated you; by this one Communion you are infinitely elevated above all that the world calls great—you are happier than if you enjoyed all the delights of the universe—richer than if you possessed all its treasures—and more dignified than if you were its sole sovereign. Ah! if you understood the gift of God, if you had a just idea of your own dignity, how soon would you despise every thing in this world! Penetrated with gratitude for the greatness of the benefit you have received, you should exclaim with the Royal Prophet: What shall I render to the Lord for all he has done for me? how shall I testify my gratitude? Do not on this important matter deceive yourself as many do. Do not imagine that so great a benefit as a Communion is worthily acknowledged by the most fervent expressions of thanksgiving. It is not those who say, Lord, Lord, that shall enter into the kingdom of heaven; nor is it those that multiply acts of gratitude, who afterwards prove themselves truly grateful for the happiness of communicating. "Sincere gratitude for any benefit," says St. Thomas, "consists chiefly in esteeming the benefit as it deserves, and in endeavouring to make our benefactor an adequate return." This is seldom thought

of by the generality of communicants; they would be ashamed of treating an earthly friend or benefactor with indifference; they would reproach themselves with insensibility, if they received favours from a fellow-creature without acknowledging them, and would be delighted at an opportunity of repaying them with gratitude. It is God alone, in this mystery of love, whose goodness is scarcely ever felt or acknowledged, and whose most precious favours do not often induce his servants to make him even a trifling return. Let not this be your case; be you at least that thankful Samaritan, whose first care was to cast himself at the feet of his Benefactor, penetrated with gratitude for the favour he had received, and disposed no doubt to acknowledge it to the best of his power. Return this day to give glory to him, who has given you his precious body and blood, his soul and divinity, and thus rendered you in some respect an object of envy to the angels themselves, since they never received that mark of infinite love. Beg of God most earnestly to enlighten your mind, that you may understand the greatness of the favour conferred on you; and also to touch your heart, that you may feel your obligation of acknowledging it by every means in your power.

Second Point.—Cast yourself in spirit at the feet of your Creator, and present to him the sacrifice of thanksgiving which he deserves, viz., a voluntary, unreserved oblation of your whole being. Can that be too much for him who has created you to his image and likeness, and redeemed you with his precious blood? or rather, what can be enough for him who has loved you so far as to give you himself? If you would really and entirely belong to God, you should make a two-fold sacrifice—a sacrifice of your

body with all its senses, and of your heart and soul with all their powers and affections. First, you should consecrate your body to God; that is, you should in future bear in mind the union you have contracted with God, and respect in yourself the temple of the Divinity—a temple of which he has so lately taken possession; consecrated by his presence, purified by his blood, and enriched with the most precious gifts of his holy spirit. This is the sacrifice to which St. Paul exhorts all Christians, but particularly Communicants, when he says: *I beseech you, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God.* (*Rom.* xii. 1.) Reflect also, that as a material temple is not alone consecrated to God externally, but is known before it is entered to be a house of God, by its external solemnity; so should your modesty and Christian deportment manifest to every one that you are really consecrated to God, and become the living temple of Jesus Christ. To animate you to this meritorious consecration of your senses to God, consider how strongly St. Chrysostom recommends it, when he says: It is not just that those eyes which have beheld the divine and sacred Host should afterwards delight in the vanity and idle follies of the world—that those lips, which received and touched the God of heaven, should ever be profaned by frivolous discourses—that your tongue, on which the body of Jesus Christ reposed, should ever become instrumental in lessening the reputation of others, or in wounding charity. Present your resolutions on this head to God through the glorious Queen of Virgins. Set before your eyes, and resolve in every action of your life, to imitate this incomparable model of perfection, whom St. Anselm

describes as having "nothing disagreeable in her looks, nothing inconsistent in her words, nothing imprudent in her actions; whose deportment was not assuming; whose voice was not loud or arrogant; and whose exterior modesty was a finished portrait of her interior purity." O most blessed Virgin! take me under thy protection, and preserve me from defiling by sin the temple of thy only beloved Son.

Third Point.—Consider that your immortal soul was created by God for himself; stamped with his own sacred image; redeemed with his blood, adorned with his graces, enriched with his merits, and often strengthened with that sacrament of life which you have so lately received. Its value must then be great, since God himself did not think it too dearly purchased by the blood of his only Son. Yes, you cannot be too deeply convinced that your immortal soul is your great and only treasure; to save *that* no pains can be excessive, no security too great;—if *that* be lost, all is lost; and if you be so happy as to save *that*, though you lose all the rest, all is gained. *What will it profit a man if he gain the whole world, and lose his own soul?* (*Matt.* xvi. 26.) What does it now avail many of the damned to have been on earth honoured, loved, respected, endowed with such beauty, talents, wit, or accomplishments as made them the idols or envy of all around them? Alas! what does all that avail them now, since they unfortunately lost their souls? Dwell on this irreparable misfortune, and you will soon feel the justice and necessity of curbing your passions, and leading a virtuous life. Your last words, perhaps, may be a recommendation of your soul into the hands of God; but remember, that the best, the only means of securing for it an asylum in the bosom

of its Creator, is by frequently consecrating all its powers to his honour and glory; by making use of your memory to recall the benefits and mercies of God; by employing your understanding in meditating on his holy law, that you may model your life on all it prescribes; and by renouncing your will so perfectly, as to have no other will than the will of God. But the victim of thanksgiving which God peculiarly requires from you, is your heart and all its affections. This is the sacrifice which will give value to every other, and without which all others would be vain; it is that which above all others you should endeavour to make perfectly, because it is the offering which God himself condescends to ask: *Son, give me thy heart.* Consider how early you were taught to say: *My God, I give thee my heart.* These are the first words you daily utter, still perhaps you have not yet really offered your whole heart to God. Ah! delay no longer: to whom does it so justly belong? who ever loved you so much as God? who can make you happy, but God? O divine Lord! how true it is, that I have never been satisfied but when I endeavoured to serve thee, to act for thee, to give myself to thee. How sincerely I regret having ever cast away a single thought, a single affection, or a single moment of my existence, on any object less than thee, my Creator and my God! Penetrated with gratitude for that infinite mercy which induced thee to give thyself to me in the adorable Eucharist, I most fervently wish that I could make thee a sacrifice worthy of thyself; but as that is impossible —as thou knowest my poverty, and wilt be content with the little I can give, permit me to offer thee my whole being, my body, my soul, my life, my actions, my will, and above all, my heart and affections. O

my God! accept this oblation, in union with the sacrifice which Jesus offered thee on the cross, and in union with the early consecration which his blessed Mother made of herself to thee in the Temple.

SECOND DAY.

On the Imitation of Jesus Christ.

First Point.—Consider attentively, that as one of the chief ends for which Jesus gives himself to us in the holy Communion, is to unite us to himself, and to make us one with him, those who communicate are much more strictly bound than all others to endeavour to resemble their Redeemer. St. Thomas says, that in the Holy Eucharist Jesus Christ applies his most sacred body like a seal on the heart of man, to revive that adorable image of the Divinity to which we were created; and to transform his creatures into himself, by imprinting on the soul the image of his adorable perfections, and infusing into the heart abundant graces to imitate his virtues. To become a perfect imitation of Jesus Christ, you should conform your judgment, your opinions, your ideas, your heart, feelings, and all your affections, to those of your divine Lord; thinking and reasoning like Jesus, and judging of all things here below as he judged of them. The thoughts of Jesus were always directed to God, or bent on something relative to the glory of God. How do you act in this respect? Have you ever reflected on the benefit and even necessity of banishing idle or useless thoughts? Are you convinced, that to repress those, and substitute a frequent and respectful recollection of God, would be the best guard you could have against those thoughts of vanity or pride which are so common and so sinful

when indulged? Jesus Christ judged of all things as God judges of them: he viewed the things of this world in the light of God, and pronounced on every thing passing in it accordingly. He valued what God values, and despised all that God despises. His adorable heart, inflamed with love for God, and desire for his glory, was incapable of a single sentiment of joy, of sorrow, of fear, of hope, of consolation, or sadness, but according as the interests, the glory, the worship of his heavenly Father were concerned. Examine your mind and heart on this most perfect and adorable model. Be ashamed of the trifles with which you have been hitherto delighted, or the insignificant incidents at which you have been grieved. Consider what would Jesus have thought of them, how he would have regarded what you so much value or so greatly apprehend. O my divine and adorable Master! instead of looking on all things as thou seest them, and as I myself shall see them after death, I have consulted my interests, my passions, my imagination, and the corrupt maxims of the world, in forming my opinions and ideas. I have unfortunately sought after those very things which thou didst shun; I loved what thou didst hate; I have hated what thou didst love. Thou didst pronounce those blessed and happy who suffer, and I have always considered them as objects of compassion; thou didst despise and flee from the riches, honours, and pleasures of this world, and I have desired and esteemed them as great advantages. O my God! enlighten me to see and detest my folly

Second Point.—Consider, that the first lesson which Jesus Christ gives you in his early years, is the necessity of becoming more virtuous, more rational,

as you become older; for *Jesus*, as the Gospel says, *increased in grace and wisdom with God and man.* (*Luke* ii. 52.) Learn from this, that as every day, every hour, the Almighty adds to your life, every grace, every instruction you receive, should advance you in the road of solid virtue. In particular, every time you have the happiness of communicating, you should grow, like Jesus, in grace and wisdom before God and man; that is, God should discern in your heart, and those with whom you associate should witness in your conduct, an increase of the fear and love of God. Those faults and failings which were excusable some years ago, before you were admitted to the holy Communion, become serious at present. Examine whether you may not unfortunately have lost much of the fervour with which you first approached the adorable Eucharist, and never forget that not to go forward in virtue, is to go back.

Jesus Christ, while yet a child, is found among the Doctors in the Temple, asking them questions, and listening to the word of God with profound veneration. Did the eternal Son of God, the Fountain of all knowledge, require instruction? Was there anything for him to learn, or any person on earth who could teach him? Certainly not; but on this occasion he would teach you with what ardour you should seek after instruction—how thankfully and respectfully you should receive it—how highly you should value an opportunity of hearing the Word of God. He would also impress on your mind an essential duty of youth, which is, to venerate age, and love the society of the virtuous. But the chief virtue which characterized the youth of Jesus Christ was obedience; so strongly would he recommend this to you, that he has scarce permitted any other

account of his early years to reach us, than that he was subject to his blessed mother and his reputed father. He obeyed them in all things, at all times, with cheerfulness and exactness: consequently, to imitate your adorable model in this important point, you must resolve to respect and love your parents, or those who hold their place: to submit to their authority with docility, because they are deputed by God to command you; and with confidence, because they have also received light to direct your inexperience. Remember that Jesus Christ was not less submissive to the orders of Herod, one of the most wicked of men, than he was to those of his blessed mother, the most perfect of creatures: because it was God alone whom he obeyed in all superiors. Impress this lesson on your mind, and guard against a fault so common to youth, viz., that of obeying only those who may please you, and totally forgetting that duty with regard to others. If you do not respect the authority of God in all your superiors; if you do not love God in them all, and remember that it is he who inspires your parents themselves with their tenderness towards you, and their solicitude in providing for your welfare, you can never acquire that amiable docility, which is a virtue so necessary to youth, that without it you cannot become virtuous, learned, or happy. O Jesus! my God, impress on my heart the image of thy divine childhood; thy purity, simplicity, obedience, and docility; infuse into my soul the horror thou hadst of sin, that I may dread it as the only real evil, the only obstacle to my resembling thee.

Third Point.—Consider, that the hidden life of Jesus Christ is a model which you should continually study, because it was during those years that Jesus has given

you *an example that you should follow his footsteps.* (1 *Pet.* ii. 21.) During thirty years of subjection and labour, Jesus deigned in a peculiar manner to become the model of all Christians. Contemplate that model attentively, and consider with astonishment, that he who had descended from heaven to instruct, convert, and save the whole universe, employed the greater part of his life in seclusion; showing no otherwise the perfection of the Divinity which resided in him, than by obeying his parents, serving and assisting them, and fulfilling in all things the will of his heavenly Father. The accomplishment of that adorable will was the only object of his most vehement desires; it was so necessary to his happiness that he himself declared it to be his food, the support of his existence, the end of his mission on earth. This pure, upright, and divine intention of accomplishing the will of God, accompanied and enhanced the merit of all our Redeemer's actions, so that one word, one sigh, one tear, one thought of Jesus Christ, was more meritorious in the sight of God, than the labours and austerities of all the saints. Learn then, from the hidden life of Jesus, that lesson of perfect conformity to the will of God, by which alone you can resemble him, and attain true sanctity. Resolve, in every stage of your life, to place all your perfection in being about the business of your heavenly Father; that is, in faithfully discharging the duties which Providence has allotted you, whatever they may be. If you be firmly convinced that this faithful, cheerful, persevering discharge of duty, is true sanctity, and a real imitation of Jesus Christ, you will carefully avoid that disedifying system of devotion pursued by many, who say long prayers; spend, or rather lose, much time in churches; who frequent the sacra-

ments, yet whose hands are empty before God, because they do their own will, and not his; because their devotion is little better than sloth, which leads them, under cover of piety, to neglect those duties which God has allotted them, and which should be their conscientious pursuit and their glory.

In the public life of Jesus Christ, which was a series of miracles and wonders, humility, patience, mortification, meekness, and unexampled charity, were lessons which he never ceased to preach to the world. The imitation of Jesus Christ in this respect is a point of the utmost importance, because charity was a favourite virtue of Jesus—the virtue to which he sacrificed his life—the virtue by which he would have his real followers distinguished—and the virtue also which St. Francis of Sales calls the peculiar fruit of a good communion. Resolve, then, that the fruits of your having been so lately united to the God of Charity should appear evident by your gentleness, patience, forbearance, silence on the defects of others, and endeavours to serve and oblige all, particularly those who may appear to you least amiable or deserving. Conclude this meditation, by fervently and humbly begging of God to impress the truths it contains so deeply on your heart, that your ideas and conduct may, in future, be happily regulated by them.

Third Day.

On the Danger of not corresponding with the graces received in the holy Communion.

First Point.—Consider, that Christians in general frustrate more or less the designs of Christ in instituting this mystery of love; some by constantly relapsing into mortal sin after their Communion;

others by committing venial sins habitually, or by persevering in their ordinary failings, and taking no pains to amend their lives.

As to the first description of relapsing sinners, viz., those who banish Jesus from their hearts by grievous sin, their misfortune is so great, that it can never be too much dreaded, or sufficiently deplored. They are compared by the Holy Fathers to the Jews, because, like them, they receive Jesus Christ with feelings of joy and gratitude, but shortly after crucify him by sin; they are even likened to Judas, the most unfortunate of all men, because, like him, they no sooner communicate, than they betray their Lord and divine Guest. Alas! would it not be better that such persons never communicated, never received those graces of which they never profit. Do you most earnestly beg of God to enlighten your mind, and give you a clear idea of the dreadful risk which relapsing sinners run, and also to penetrate your heart with a sincere horror of their ingratitude. To conceive their danger, you need only reflect on those awful words of St. Paul, who says, that *it is impossible for those who were once enlightened, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, and are fallen away, to be renewed again to penance* (*Heb.* vi. 4, and 6); that is, sincere conversion becomes extremely difficult for those who, though fully enlightened by instruction, frequently nourished with the heavenly gift of Christ's sacred body, and also strengthened by the gifts of the Holy Ghost, nevertheless persevere in a fatal habit of repenting, confessing, communicating, and then relapsing; salvation for them must indeed be most difficult, if not impossible. Why? because the ordinary means of salvation

become useless to them: the bread of the strong does not fortify their souls, therefore the sacraments which are a source of grace and salvation to other sinners, become the chief subject of their condemnation. As to their ingratitude, what can be more ungrateful, than to trample on the sacred blood which purified their souls? to insult a God again who so often received them with mercy! Ah! I will never be guilty of such ingratitude; I will never expose my soul to such danger; but I must not depend on my own strength; though I trust in the mercy of God, that the spirit of sin has gone forth from me, yet has he not perhaps already said that *he would return?* (*Luke* xi. 24.) Does he not perceive, with envy and rage, that my soul is, as the Gospel says, *swept* and *garnished?* (*Ibid.*) That it is purified by a good confession, and adorned with the robe of sanctifying grace; with the ornaments of virtuous desires and holy resolutions? Has not that wicked spirit determined to disturb the happiness I now enjoy, and to tempt me again with seven times more violence than before? O my God! my strength! my refuge! thou knowest that the least temptation would be too strong for me, if I be abandoned to myself. O stay with me, then, my God! protect me from mine enemies; and rather take me out of the world, than permit me to commit one mortal sin.

Second Point.—The second description of relapsing sinners, are those who communicate regularly, yet continue to commit venial sins deliberately, and persevere in a course of tepidity and negligence. Those are persons whose example you should most carefully guard against, because you would be more likely to imitate them than notorious sinners. The

danger of persevering in ordinary faults and habitual negligence, requires even more serious reflection on your part, than the misfortune of falling into grievous sin; because as yet the fear and love of God must have sufficient influence over your mind, to make you tremble at the idea of committing mortal sin after communion; but it is too common at your age, for relapses into venial sin to appear much less criminal and dangerous than they really are. That you may conceive how important it is to profit by each of your communions, reflect seriously on the parable of the slothful servant in the Gospel, who buried the talent he received from his master. Take particular notice, that he is not accused of having made bad use of it; his only crime is, not having made any use of so favourable a means for promoting his own interests. On his master's return, he is not found richer than before, though he could have become so; he frustrates the benevolent designs of his Lord, and on that account alone he is treated with the utmost severity, and deprived of the talent bestowed on him, which is transferred to another. This is a clear and striking figure of those who receive the adorable Eucharist, yet bury that precious talent, that is, make no use of it for advancing the business of their salvation; who, after years spent in regularly frequenting the sacraments, are not perceived to have corrected one single fault, or acquired one single virtue. This dangerous and disedifying system is chiefly attributed to our weakness, and perhaps with too much justice; how many persons, to the disgrace of religion and scandal of their neighbour, continue from one communion to another as proud and vain, as negligent in their spiritual exercises, and thoughtless of their domestic duties; as

attached to the vanities of the world and to their own will; as impatient and peevish, talkative and uncharitable, slothful and idle, as if they never communicated! Oh! how much have those to fear, who thus destroy with one hand what they build up with the other! Such persons injure the cause of religion much more than declared sinners. A young person who frequents the sacraments without becoming more faithful to God, more useful and amiable in the domestic circle, and more edifying to others, gives more scandal than those, whose heads, it is true, appear turned with the vanities and pleasures of the world, but whose example has no weight, because they never received the benefit of instruction, the help of the sacraments, or perhaps even the light of faith. Consider these truths seriously: beg of God most earnestly to penetrate your heart with a holy fear of the account you will have to render for the very Communion you have just made. Resolve to make every effort necessary on your part for profiting of so great a grace; be on your guard against your accustomed faults; endeavour at least to lesson their number, that when you next communicate, your divine Lord may have no cause to reproach and punish you like the slothful servant of the Gospel. O my God! by that infinite mercy which caused thee to die for my salvation, and that infinite love which induced thee to visit me in thy adorable Sacrament, deign to preserve me from exposing myself by negligence or sloth to the loss of the blessing I have received.

Third Point.—After having seriously considered the ingratitude and misfortune of relapsing sinners, you must already have firmly resolved never to become one of their unhappy number. This firm, deter-

mined resolution should be the happy effect of the union you have so lately contracted with Jesus Christ, and of all the graces you have received this last week. But perhaps you have already often determined to serve God, and made the same resolution after each of your Communions, which is so recommended to you; whence came it then, that you have been so negligent? Why have you fallen away from your first fervour? Why are you now the very same as you were when you first received your Saviour in this adorable mystery? It is because your resolutions hitherto have been only vague and verbal resolutions, such as relapsing sinners themselves seldom fail to make, such as many of the damned frequently have made. But if you sincerely intend to avoid being ranked among relapsing sinners, you would do well to dwell on the following reasons or motives for perseverance:—First, consider that your divine Redeemer, whom you have received in the Sacrament of his Love, will at all times be as great, as good, as amiable, as merciful, as worthy of your whole heart, as he now appears; consequently though you may change, though your fervour and desire to advance in virtue may lessen in a month hence, perhaps in less, you should nevertheless persevere in your good resolutions, for the same reasons which caused you to make them. You should say to yourself, is not God the same now as when I felt that he deserved any exertion I could make for his sake? None of the truths of religion have changed —death is just as uncertain—judgment as terrifying —hell as formidable—eternity as long as when they made such deep impression on my mind. Secondly, reflect on the difficulty you will certainly find in returning to God, if once you completely fall off from

your present good purposes. How much did it perhaps cost you to enter into yourself—to examine your conscience—to prepare for your late Confession and Communion. Would you then, by relapsing, furnish as much, or rather ten times more uneasiness, remorse, and difficulty for a future occasion, and at length for the bed of death? Thirdly, consider the uncertainty of your having a wish, or even an opportunity to approach the Sacraments, if the grace you have just received be abused. A desire to be reconciled to God depends on a peculiar grace, of which those who relapse deserve to be deprived; and as to time, how do you know whether you may not die in a week or a month? Whether your late Communion may not be your last? These, and many other good reasons for continuing to act as you are now determined to do, will strengthen your resolution, if you seriously reflect on them, whenever you feel tempted to relapse. Remember, however, that your best resolutions will be vain, if you are not also resolved to adopt the best means calculated to insure perseverance. Those are many, but the chief are, first, such a horror of sin as will dispose you to suffer all that could be endured in this world, rather than offend God mortally; secondly, great care in avoiding the commission of venial sins deliberately, and with a clear, distinct view that you are going to offend God. This point is of so much consequence, that you should take care not to pass it over lightly, because those multiplied venial faults, though slight in themselves, are most dangerous in their consequences. You would not consent to swallow a small quantity of poison frequently, though you were sure it would not kill you; why, then, should you, on any occasion, consent, by a deliberate venial fault, to swallow even

a small portion of the deadly poison of sin? Alas it is by doing so frequently, that many who began well, became so weak in virtue, that they were overcome by the first temptation, and miserably fell into mortal sin; because, as the catechism tells you, venial sin (particularly of habit and deliberation) leaves the soul feeble and tepid, and exposes her to fall into mortal sin. The other means of persevering are, attention to the presence of God, exactness in the discharge of your duties, but chiefly, and above all, fervent prayer. Perseverance is the most difficult, the most rare, and the most necessary of virtues; you should therefore earnestly and daily implore it of Him who is the Giver of all good gifts.

[Conclude your meditation, by begging that peculiar assistance from God, without which you can do nothing, and placing your resolutions in the adorable Heart of Jesus, and in the sacred hands of your blessed and glorious Patroness, the Mother of God.]

The other Sacraments.

HOW TO ADMINISTER BAPTISM.

PROVIDED an infant is in danger of dying before a Priest can be procured, any other person, whether man, woman, or child, may baptize it in the following manner:

Whilst pouring common water on the head of the infant, pronounce the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." The water must be common and natural water, and must be poured on by the same person who repeats the words; and care must be taken to repeat the words exactly, and to pronounce them at the same time that the water is poured on.

SACRAMENT OF CONFIRMATION.

PRAYER

For obtaining right dispositions for receiving the Sacrament of Confirmation.

O MY God, through thy great mercy I have received three of thy most holy sacraments; the first to make me thy child, the second to efface the stains which sin had made in my soul, the third to unite me with thy divine Son. Grant, then, I beseech thee, that the sacrament which I am now preparing to receive may avail to the making me a perfect Christian; that it may give me strength and courage to combat my evil habits, to overcome all my temptations, to conform myself perfectly to thy law, and to become a true soldier of Jesus Christ, ready to suffer anything rather than

renounce his holy religion, and to maintain it, if need be, even at the peril of my life. This I most earnestly beseech thee, O my God, through the merits of thy Son our Lord, who liveth and reigneth with thee for ever and ever. Amen.

PRAYER FOR THE TWELVE FRUITS OF THE HOLY GHOST.

O Holy Spirit, Eternal Love of the Father and the Son, vouchsafe to grant unto me, I beseech thee, the fruit of Charity, that I may be united to thee by divine love; the fruit of Joy, that I may be filled with a holy consolation; the fruit of Peace, that I may enjoy inward tranquillity of soul; the fruit of Patience, that I may endure humbly everything that may be opposed to my own desires; the fruit of Benignity, that I may willingly relieve the necessities of my neighbour; the fruit of Goodness, that I may be benevolent towards all; the fruit of Longanimity, that I may not be discouraged by delay, but may persevere in prayer; the fruit of Mildness, that I may subdue every rising of evil temper, stifle every murmur, and repress the susceptibilities of my nature in all my dealings with my neighbour; the fruit of Fidelity, that I may rely, with assured confidence, on the Word of God; the fruit of Modesty, that I may order my exterior regularly; the fruits of Continency and Chastity, that I may keep my body in such holiness as becometh thy temple; so that having, by thy assistance, preserved my heart pure on earth, I may merit in Jesus Christ, according to the words of the Gospel, to *see God* eternally in the glory of his kingdom. Amen.

ACTS BEFORE CONFIRMATION.

An Act of Faith.—O Holy Spirit, I firmly believe that I am about to receive thy gifts in the Sacrament

of Confirmation. Enlighten my mind, that I may know the greatness of the blessing thou bestowest on me.

An Act of Hope.—Relying on thy infinite goodness, O Holy and Sanctifying Spirit, I confidently hope that, receiving thee in the Sacrament of Confirmation, I shall receive the abundance of thy graces. I trust in thee that thou wilt make me a perfect Christian, and that thou wilt give me strength to confess the faith, even at the peril of my life.

An Act of Charity.—I love thee, O Holy Spirit, with all my heart, and with all my soul, above all things, because thou art infinitely good and worthy to be loved. Kindle in my heart the fire of thy love; and grant that, having received thee in the Sacrament of Confirmation, I may faithfully perform all the duties of my state to the end of my life.

SACRAMENT OF EXTREME UNCTION.

PRAYERS

Which may be said whilst receiving Extreme Unction.

PREPARATION.

NOW I desire to be anointed, O Lord, as thou hast commanded me by thy Apostle; grant, I beseech thee, that by this holy unction and the prayers of the Church, I may partake of that spirit with which Christ suffered on the Cross for thy glory, and for the destruction of sin. I have a firm confidence in thy goodness, that thou wilt not forsake me in this time of my distress, but that thou wilt stand by me with thy grace, and defend me from all evil, and now prepare my soul for a happy passage.

AT THE UNCTION OF THE EYES.

MY eyes have seen vanities, but now let them be shut to the world, and open to thee alone, my Jesus; pardon me all the sins I have committed by my seeing.

AT THE ANOINTING OF THE EARS.

MY ears have been open to detraction, profaneness, and unprofitable discourses. Let me now give ear to thy word, to thy commands, and thy call; and pardon me, O Jesus, all the sins I have committed by my hearing.

AT THE UNCTION OF THE NOSTRILS.

I HAVE taken delight in the vanities of this world, which are all nothing but corruption; let my heart and prayers ascend like incense in thy sight, and pardon me all the sins I have committed by my smelling.

AT THE UNCTION OF THE LIPS.

MY tongue has many ways offended both in speaking and tasting; now let its whole business be to cry for mercy; pardon me, dear Jesus, all the sins I have committed by words or by any excess in eating or drinking.

AT THE ANOINTING OF THE HANDS.

MY hands have offended in contributing to many actions injurious to myself and my neighbour; now let them be lifted up to heaven in testimony of a penitent heart, and pardon me, O Lord, all the sins I have committed in the ill use of my hands.

AT THE UNCTION OF THE FEET.

MY feet have gone astray in the paths of vanity and sin; now let me walk in thy ways, in the ways

thou art pleased to lead me, and forgive me, O Lord, all the sins I have committed by my disordered steps.

IN CONCLUSION.

LET my heart be now the temple of the Holy Ghost, and pardon all the sins by which I have banished thee from my heart and defiled my soul.

By this holy anointing and the power of thy grace, O God, forgive me all my sins and convert my heart wholly to thee, that I may cheerfully submit to death in punishment of my offences, and so enter into thy eternal rest. Amen.

JESUS—MARY—JOSEPH.

SACRAMENT OF MATRIMONY.

ST. PAUL compares the union which should exist between the married couple, to that which exists between Christ and His Church.

So holy a union should never be entered on in a light and inconsiderate manner, for it is a tie which only the death of one of the parties can dissolve. Those who are about to be married, in order to receive the fruit of the sacrament, must also be in the state of grace, that is, free from mortal sin. To get married without previously purifying the conscience by confession of every mortal sin that burdened it, would of itself be a grievous sin. A pure intention is also of great consequence. There are three lawful ends, such as God had in the institution of marriage, viz.: to be a mutual help to each other; to have children who may serve God; and to prevent incontinence.

What a beautiful example St. Teresa gives. She tells of a lady who wished to be married for no other end, than that after she was dead there should be some one left on earth to glorify God in her place.

PRAYER.

ADORABLE Heart of Jesus, conform all my desires to your own. Enable me, my God, to please thee. It is all my desire. Sweet Virgin Mother! you were present at the marriage feast, and out of the abundance of your compassionate heart, your beautiful lips uttered the words, "They have no wine." Be present, dear Lady, at my marriage. You know what I have not; and what you ask for, you receive. One word for me, sweet mother, and your gracious presence! Dear spouse of our Lady, St. Joseph, companion and solace of Mary, pray for me.

On Mental Prayer, or Meditation.

MEDITATION is morally necessary to salvation, because it is impossible to know the truths and the mysteries of our holy religion, except by the eyes of the soul; in other words, by frequent and serious reflection. He who neglects this, walks, as St. Augustine says, with his eyes shut, and in this way it will be impossible for him to discover the road which he ought to choose, and the means which he ought to employ, in order to arrive at his destination, namely, at heaven.

But meditation is chiefly necessary to salvation. because he who is not in the habit of meditating does not pray, and so is lost. He who does not meditate

will scarcely be able for any length of time to avoid mortal sin, for he will live in continual distraction, and will not be conscious of his own wants He will make no account of the dangers which surround him; he will not exert himself to employ the means to escape from them, and finally, recognising no longer how necessary prayer is to his salvation, he will abandon it, and so be lost.

The world is filled with sins, and hell with damned souls, because Christians no longer meditate upon eternal truths. "With desolation is all the land made desolate; because there is none that considereth in the heart." (*Jer.* xii.) But, on the contrary, he who often thinks of death, judgment, and eternity, will abandon sin; otherwise he must leave off meditating, for it is impossible that meditation and sin should be found in company. "Remember thy last end, and thou shalt never sin." (*Eccl.* vii. 40.)

It is God that speaks to you in meditation, and God speaks to you much better than any preacher can. It is through meditation that the saints have been sanctified, for it is in meditation we learn to turn away our hearts from all sinfnl attachment to this world, and to direct them towards God.

HOW TO MEDITATE.

Before meditation, place yourself devoutly upon your knees. If you are able to remain kneeling without injury to your health, it should be done, but if it is likely to prove injurious, you may stand or sit.

Then begin the preparation to your meditation, in which you must never forget to place yourself, first of all, in the presence of God. This may be done by repeating the following Acts : " O my God ! I am

firmly persuaded that thou art here present, and I adore thee from the depths of my nothingness."

Then humble yourself before God, saying: "O my God, too often have I offended thee. I am sorry for all my sins. Pardon me in thy infinite mercy."

Lastly, pray God to enlighten you: "Eternal Father! for the love of Jesus and of Mary, enlighten me in this meditation, in order that I may profit by it."

"In meditating with a book," says St. Francis of Sales, "we should imitate bees, which stay on a flower so long as it affords them honey, and then pass on to another. Use good thoughts in the same way, yourself. Some will be richer in honey for you—such honey as suits your present condition; other thoughts, good in themselves, will seem to afford you less. Receive the little gratefully, and pass on to the next flower to make another effort. It is the endeavour to be industrious that God will take delight in."

The subject of meditation should generally be calculated to awaken us to a confidence in, and love of, God. Let your meditation on the eternal truths themselves be of such a nature as to lead you gently to love and glorify God, and confide in him. Let your quiet endeavour be to draw yourself into affections of the heart, rather than into reflections of the mind. Reflection is the means only, affection the end. Not only commence your meditation with recollection and peace, but without anxiety or superfluous fears of distraction. "The best of prayers," said St. Francis of Sales, "is that in which we keep ourselves in peace and calmness in the presence of our Lord, without other desire or pretension than that of being with him and doing his will." The child

that rests upon the bosom of its mother does not speak, save with its loving looks and its apparent delight while reposing in her maternal arms.

The essential point of meditation consists in the following things :

1. *To awaken the affections.*—We ought therefore to humble ourselves with heartfelt sincerity, to animate our faith and our hope, and, above all, to make acts of contrition, and of love of God, of conformity to his holy will, and to offer ourselves up entirely to him. We should repeat the same affections over and over again, especially those to which we feel the most inclined.

2. *We must make petitions.*—It is in meditation that God shows us our misery, and how much we need his grace to conquer our evil inclinations. For this reason the time of meditation is the fittest time for prayer. God ordinarily gives his grace, and especially the grace of perseverance, to those who pray.

3. *We must make good resolutions.*—After having discovered by meditation what we have to do on our part in order to live in conformity with the holy will of God, and having asked his assistance, it still remains for us to put in practice what we have thus seen to be necessary, otherwise our meditation will be fruitless. We must therefore make a serious resolve to avoid such or such a fault, to do this or that good work the very first occasion. It is necessary also, from time to time during the day, to recall the good resolution we have taken for fear lest, when the occasion arrives, it should be already forgotten. After the good resolution comes the end of the meditation. Then we must thank God for the holy inspirations which he has given us, and beseech him, for the love of Jesus and of Mary, to help us to carry

out in practice the good resolutions we have made. Also, before the meditation is over, we ought to recommend to God the souls in purgatory, the Holy Church, our friends and benefactors, and all poor sinners, saying for this purpose a *Pater* and an *Ave*, which are the most efficacious of all prayers.

Meditations for every Day of the Week.

MEDITATION FOR SUNDAY.

On the End of Man.

CONSIDER, O my soul, that God has given thee existence, made thee after his own image, without any merit of thine, and adopted thee for his own child in holy baptism. He has loved thee more than a father, and has created thee to love and serve him in this life, that thou mayst eternally enjoy him in paradise. Therefore thou art not created and must not live to be happy here on earth, to enjoy riches and authority, or to eat, drink, and sleep, as do the animals, but only to love thy God and win thy eternal salvation.

And thy Lord has given thee created things for this use, to help thee to reach thy great end. O wretch that I am! I have thought of anything else rather than of my eternal end. [*For example, of this or that thing. Examine here to see what is your chief vice.*]

My Father! for the love of Jesus, grant that I may begin a new life, perfectly holy and conformable to thy divine will. [*Here endeavour to excite the deepest*

spirit of penance, and make the firmest resolution—especially, never more to think of this or that bad or vain object, but rather on something quite opposite.]

II. Consider what stings of conscience it will give you at the moment of death to remember, that you have not thought of serving God! What sorrow, when, at the end of your days, you see that there is nothing left to you, at that hour, of all your possessions, honours, splendour, and pleasures, but a handful of dust! what consternation then to see that you have lost the favour of God, and your immortal soul, for the sake of vain trifles and things that perish, when it is too late to remedy the evil, too late for you to try the better way! O what despair! O cruel torment! You will then see, but too late, how great is the value of time; you would willingly purchase it then with your blood, but alas! you will not be able. O bitter day for him who has not served and loved God! [*Awaken in your breast the sentiments of contrition, and make a firm resolution.*]

III. Consider how men neglect their salvation, that great end of man. They do not forget to amass riches, to eat, to prepare entertainments, and make all things comfortable about them: but they think little of serving God. You have thought so little of saving your soul, and you consider your everlasting end a thing of little consequence. And thus the greater part of Christians are hurrying, feasting, singing, dancing, and playing, on their way to hell, O if they only knew the meaning of that word *Hell!* O man! what pains thou takest to be lost, and wilt thou do nothing to be saved?

When once the private secretary of a king was lying on his death-bed, he exclaimed: Miserable man that I am! I have used so much paper in writing

ters for my prince, and have not employed a single f to help me to examine my sins and prepare for ·ood confession.

3ut of what use to him then were those sighs and ıentations? They served at best only to increase despair. But, made wise at the cost of others, rn, Christian, to live mindful of your eternal sal- ion, if you would not fall into the same despair. d remember that everything you do, say, or think, ; is not for God, is lost. [*Reflect again on your ·tting sin.*] It is indeed time for you to change ır life. What! will you wait for the moment of th to awake you from your delusion—at the door of ·nity, on the borders of the abyss? There is yet e, yet opportunity to correct your error. My 1! spare me! I love thee above all things! I sorry for having offended thee more than for ry other evil. Mary, my hope, pray to Jesus for [*Excite your will to contrition, and make a firm lution.*]

MEDITATION FOR MONDAY.

On the importance of securing our End.

ONSIDER, O man! how much depends upon gaining your great end, that is, your salvation. rything is at stake; for if you reach it, then you saved, then you will be for ever blessed, and will ›y for ever every possible good of soul and body: if you fail, you will lose soul and body, paradise God; you will be for ever miserable; you will be eternally. Behold here the greatest of all affairs, only important, the only necessary business: to e God and save your soul. Then say no longer, ʼhristian: I will live now for my own pleasure, after that I will give myself to God, and hope

to be saved after all. O how many has this false hope thrown into hell, who once spoke thus, and who now are lost, for whom there is now no deliverance! What man would ever wish to be damned? Yet he is accursed of God who sins in the hope of mercy. "Cursed is the man who sins in hope." You say, I will commit this sin and afterwards confess it. Who knows if you will have time for that? Who can give you the assurance that you will not die immediately after you have committed this sin? Meanwhile you lose the favour of God; and what will become of you if you do not obtain it again? God is merciful to those who fear him, but not towards those who despise him. "His mercy is to them that fear him." (*Luke* i. 50.) Do not say, it is all the same whether I have two sins to confess or three—no; for God may pardon you two sins, but not perhaps the third. God suffers long, but he will not suffer always. "He will punish them in the fulness of their sins." (*Zach.* vi. 14.) When the measure is full, God pardons no more, but punishes sinners suddenly with death, and casts them from him, so that they go on from one sin to another, until they fall into hell—a punishment far worse than death itself. O my brethren, mark well what you now read; cease from sin and give yourself to God. Fear lest this should be the last warning which God will send you. You have gone on in your offences long enough. He has borne with you long enough. Tremble lest the first mortal sin you again commit after this, God will pardon you no more. Consider well: your soul is at stake—all eternity is at stake. How many have been moved by this great thought of eternity to leave the world, and live in cloisters deserts, and caves! O unhappy sinner that I am!

What have I gained by so many sins? [*Reflect on the frequent repetition of your besetting sin.*] A guilty conscience, a heavy heart, a burdened soul, hell deserved, and God lost! Ah, my God and Father, unite me to thee once more and for ever in sacred charity. [*Excite the spirit of contrition in your heart, and make a firm resolution.*]

II. Consider how this, the only important concern, is the most neglected of all. We think of everything but our salvation. We have time for everything but God. Exhort a man of the world, to receive the sacraments oftener, or to make a meditation of half an hour, and he will answer you: I have children, I have property to take care of, I have business, I have so much to do! O my God! Have you not a soul too! Call upon all your possessions, and your children, and relations, to help you at the hour of death; they will give you no relief, neither can they rescue you from hell when you are damned. Flatter yourself not with the hope that you can reconcile God and the world, paradise and sin. The affair of your salvation is not a thing which can be arranged easily; you must make efforts; you must do yourself violence if you would win the crown of eternal life. [*Think of that besetting sin which lies in your way.*] Ah! how many Christians, who are now in hell, flattered themselves that at some future time they would serve God and save their souls. What folly ever to think always of what finishes so soon, and to think so little of that which will never end! O Christian! think of your true home, remember that you will soon quit this earth, and enter into the dwelling of eternity. O horrible misfortune for you, should you be damned! Then, remember it well, then there is no more help for you. [*Arouse in*

yourself the spirit of contrition, and make a firm resolution.]

III. Consider well, O Christian, and say to yourself: I have only one soul; if I lose that I lose all. I have only one immortal soul; if I gain the whole world and ruin that, what does it profit me? If I raise myself to high honour and distinction, and lose my soul, what does it profit me? If I succeed in becoming rich, and enlarge my house, and provide well for my children, and lose my soul, what will it profit me? How much have the splendours, amusements, and vanities of life helped those who once lived in this world, and who have now become dust in the grave, and their souls the prey of hell. Since this soul is mine, and since I have only one, which if once lost is lost for ever, then ought I indeed most seriously to think of my salvation. Something of far greater than common importance depends on it; for eternal happiness or eternal misery is involved. O my God! deeply penetrated with shame, I see that I have hitherto lived like one blind, and that I have wandered far from thee. [*Think here once more of your besetting sin.*] I have not thought of saving my soul. Save me, O my Father! for Jesus Christ's sake. I am content to lose all things, only if I do not lose thee, O my God! Mary, my hope! O save me by thy intercession. [*Excite your heart to a deep contrition, and make a firm resolution.*]

MEDITATION FOR TUESDAY.

On Mortal Sin.

I. Consider that God has created you in order that you may love him; but you have rebelled against him with the blackest ingratitude; you have treated

him as an enemy; you have despised his grace and his friendship. You knew that by your sins you would displease him, and yet you have committed them. What does the man who commits sin? He turns his back on God; he loses respect for him; he lifts his hands, it may be said, to strike him; he grieves the heart of his God (*Is.* lxiii. 10). He who sins, says in fact to God: Withdraw from me, I will not obey thee, I will not serve thee, I will not acknowledge thee as my Lord, I will not have thee for my God; this pleasure, that worldly advantage, this gratification of my revenge, must be my God. So do you speak in your heart, whenever you prefer a creature to your God. St. Mary Magdalen of Pazzi could not comprehend how a Christian, with his eyes open, could commit sin. And you, who now are reading this, what do you say? How many mortal sins have you not already committed? [*Examine yourself.*] My God! pardon me, and have mercy on me. I have offended thy infinite goodness; I hate my sins, I love thee, and repent of having offended thee, O my God, thou who art infinitely lovely! [*Arouse yourself to repentance, and make a firm resolution.*]

II. Consider that in the moment when you are committing sin God says to you: "My son! I am thy God, who have created thee from nothing, who have redeemed thee with my blood. I forbid thee, under pain of my displeasure, to commit these sins." But when you sin, you answer your God, and say: "O Lord! I will not obey thee, I will procure for myself this satisfaction; it is of no importance to me whether it displeases thee or not." Alas! O my God, more than once have I done this! [*Examine yourself.*] How was it possible for thee to bear with

me so long? O that I had died before offending thee! I will never displease thee more; I will love thee, O infinite goodness; give me only the grace of perseverance! give me thy holy love! [*Excite your heart to contrition, and make a firm resolution.*]

III. Consider that when the number of sins exceeds a certain limit, God abandons the sinner. "The Lord patiently expecteth, that when the day of judgment shall come, he may punish them in the fulness of their sins." (2 *Mach.* vi. 14.) When, then, my brethren, you are tempted again to sin, never more say: I will confess my sins afterwards. If God should let you die first, if he should entirely desert you, what would become of you for all eternity? Alas! how many in this way have been lost! They too hoped for pardon, but the hour of death came, and they were lost. O tremble, for fear the same thing should befal you.

He deserves no mercy who takes advantage of the goodness of God to offend him. God has already pardoned you so many sins. You have reason enough to fear that God will not forgive the next mortal sin you commit. Thank him for having waited for you so kindly and so long, and make the firm resolution rather to suffer death than to commit sin again.

From this day forward, always say: O my God! I have often offended thee! I will not employ the remnant of my life in displeasing thee more; no, thou dost not merit such treatment as this. I will employ it only in loving thee, and in sorrow for the sins I have committed against thee I repent of them with my whole heart. My Jesus, I am anxious to love thee; wilt thou give me strength and help me? Amen. [*Excite in your soul a sorrow for sin, and make a firm resolution.*]

MEDITATION FOR WEDNESDAY.

On Death.

I. Consider that this life must one day end. Already has the sentence gone forth: "Thou must die." Death is certain, but you know not when it will come. One little drop flowing through your heart; a vein bursting in your breast; a suffocating cold in the throat, a violent rush of blood, a fever, a wound, a flash of lightning, is enough to deprive you of life. Death will come to you when you least expect it. How many have laid down to sleep at night in health, and in the morning have been found dead! May not this happen as well to you? All those who have died so suddenly little thought that they were to die in this way; and if they were then in the state of sin, where are they now? and where will they be through all eternity? Let it be as it may with them, this is certain, that a time will one day come, when for you a night will close in, followed by no morning; or a day will begin for you that will be interrupted by no night. Jesus Christ said: I will come as a thief, unseen and in secret. Your merciful Saviour warns you in season, for he desires that you may be saved. Do what God desires of you, profit by the warning, prepare yourself to die well before death itself comes. "Be ready," for when there is no more time for preparation, it is necessary to be already prepared. [*Examine here your besetting sins.*] It is certain that you must die. The drama of this world must close for you, and you know not when. Who knows whether you will live a year, a month, or even till to-morrow? Jesus! enlighten me and pardon me. [*Arouse your soul to contrition, and make a firm resolution.*]

II. Consider how you will lie, at the hour of death, stretched upon a bed, surrounded by your weeping friends, a priest by your side to assist your soul, a crucifix at your head, the lighted taper in your hand, in fine, already just at the entrance of eternity. Dreadful pains afflict your distracted head, it grows dark around you, your tongue is parched, your breath is short, your breast is burdened, your blood chilled, your flesh shrunken, your heart rent with anguish; all you have is gliding from you, and poor and naked you will be thrown into a grave to rot. There worms and insects will gnaw your flesh, and nothing of you will be left but the crumbling bones and a little dust. Open some grave and look! What has become of that rich, that avaricious man, that vain and worldly woman?

Thus ends life. At the hour of death you will find yourself surrounded by evil spirits, who will bring up before you all the sins you have committed from your childhood. Now, the devil conceals and excuses your sins, that he may lead you into sin. He says to you: This vanity, this pleasure, this dangerous company, this inclination is no great sin; you have no bad intention in this acquaintance; but at the hour of death he will show you all the enormity of your sins. [*Examine yourself thoroughly as to your besetting sin.*] By the light of that eternity into which you are just entering, you will then see what an evil it was to have offended an infinite God. Now, while there is yet time, while you can do it, remedy the evil, for then it will be too late. [*Awaken your contrition, and make a firm resolution.*]

III. Consider that death is a moment upon which a whole eternity depends. Behold! here lies a man just dying, and therefore near to both eternities;

near an eternity of happiness, or an eternity of misery. See, his fate for eternity depends upon his last breath, after which his soul will be for ever happy, or for ever lost.

O the end of life! the last breath! that last moment, on which an eternity depends—an eternity of glory or of pain; of happiness or of misery; of joy or despair; an eternity of every good, or an eternity of every evil; an eternity in heaven, or an eternity in hell! For, if in that last moment you are saved, you will have nothing more to suffer, you will be for ever happy and blessed; but if you die in sin, and are damned, you will be wretched, and in despair, so long as God is God. In death, you will see what mean those words: Heaven, hell, sin, an offended God, contempt of the divine law, sins hidden in confession, goods of others not restored. "O miserable being that I am," the dying man will exclaim, "I must now, in a few moments, appear in the presence of God! Who knows what judgment will meet me there? Whither am I going, to heaven or to hell? Shall I rejoice for ever with the angels, or shall I burn eternally with the damned? Shall I be a child of God, or a slave of the devil? Alas! soon, too soon, I shall know, and where I find myself that first moment, there shall I remain through eternity. Ah! what will become of me in a few hours, in a few moments? What will become of me when I can no longer repair that scandal? When I cannot restore those ill-gotten goods? when I cannot pardon my enemies from my heart? when I cannot any longer make good that confession?" [*Examine yourself as to your principal sin.*] Then will you curse a thousand times that day in which you sinned; you will curse that pleasure, that revenge which you have taken, but

too late and without avail, because you will do it then only from the fear of punishment, and not from love of God! Ah! Lord, behold—now, at this very moment, I turn to thee; I will not wait for death; now, and always I will love thee; I embrace thee, and in thy embrace will I die! My Mother, Mary, let me die under thy protecting mantle; help me in my death! Amen. [*Awaken your contrition, and make a firm resolution.*]

MEDITATION FOR THURSDAY.

On the Last Judgment.

I. Consider how the soul, as soon as it has left the body, will be immediately taken before the tribunal of God to be judged. Your judge is Almighty God, offended and enraged with you. Your accusers are the devils, your enemies. You are to be judged for your sins. The judgment is one which cannot be recalled; the punishment is hell. There you have no companions, no parents, no friends; you will be alone there, you and your God. Then will you feel all the enormity of your sins, and you will no longer be able to excuse them as you have before. All the sins you have committed, in thought, word, or deed, will be examined; all the sins of indulgence, of omission, and of commission. [*Here examine into the vast number of your sins.*] Everything will be weighed in the great balance of divine justice, and if in any one point you are found guilty, you will be eternally lost. My Jesus, thou who wilt be my judge, pardon me before thou judgest me. [*Excite a tender sorrow for your sins, and make a firm resolution.*]

II. Consider how the divine justice will judge all people in the valley of Jehosaphat, when, at the end of the world, their bodies will arise, that, together

with the soul, they may receive reward or punishment according to their works. Remember that, if condemned, you will again receive your body, which will serve for the eternal prison of your soul. Then will the soul curse the body and the body the soul, so that body and soul, which are now united in the pursuit of forbidden pleasures, will be again united to torment each other after death. If, on the other hand, you are saved, then will your body arise in perfect beauty, radiant and incapable of suffering, so that both soul and body will be worthy of eternal life. Thus will this life, like an act of a drama, end. All the delight, as well as the pomp of this world, will end. All is over then. Nothing remains but two eternities, the one of glory and the other of punishment; one of bliss, the other of misery; one of joy, and the other of suffering; the just in heaven, the sinners in hell. [*Examine how you stand, and especially with regard to your besetting sin.*] Poor, then, will be that man who has loved the world, and who, for the miserable joys of this world, has lost everything—everything, soul, body, heaven, and God. [*Awaken your contrition, and make a firm resolution.*]

III. Consider the eternal sentence. Jesus Christ the judge will turn towards the reprobates, and say: It is all over with you; now, ungrateful souls, all is over! My hour is now come; the hour of truth and justice, the hour of wrath and vengeance. "Depart from me, ye cursed, into everlasting fire." (*Matt.* xxv.) Away, ye sinners. You have loved cursing, and now let it come upon you. Accursed be ye all, now and throughout all eternity! Depart from my presence; go, deprived of all you possessed, laden with torments, go into eternal fire! [*In view of this judgment, examine yourself on your besetting sin.*]

Then will Jesus turn to the elect and say: Come, blessed children of my Father; come, receive the kingdom which is prepared for you; come, no more to bear the cross with me, but with me to wear the crown. Come and be heirs of my kingdom, companions of my glory; come to praise my mercy through all eternity; come from exile to your home, come from misery to joy, come from weeping to rejoicing, come from suffering to eternal rest! "Come, ye blessed of my Father, possess the kingdom prepared for you." O my Jesus! I also hope to be among these blessed ones. I love thee above all things. O give me thy blessing now! And do thou, my mother Mary, bless me also.

MEDITATION FOR FRIDAY.

On Hell.

I. Contemplate for a moment that frightful prison of Hell, filled with fire, where the damned suffer eternally. Into this fire they are, so to speak, plunged and buried. Under them a sea of fire, over them a sea of fire, around on all sides fire--fire in the eyes, fire in the mouth, fire penetrating everywhere. There each and every sense has a torment of its own. The eyes are tormented by darkness and smoke, and, at the same time, by the sight of the devils and the rest of the damned. Day and night the ears hear nothing else but howling, and weeping, and cursing. The sense of smell is sickened by the insupportable stench of so many putrid and infected bodies. The taste is tormented by a burning thirst and a cruel hunger, while never can be had a drop of water or the least refreshment. And thus these miserable captives, suffering every want, devoured by fire, tormented by every pain, weep, groan, howl, and

despair, whilst they cannot find, and for all eternity never will find, rest or consolation. O hell! hell! is it necessary that men should wait until they are swallowed by thy flames to believe in thee? You, who even now are reading this page, what do you say? [*Pause here awhile, and with this terrible truth in view, think on your besetting sin.*] If you had to die this moment, where would you go? What you cannot bear even a spark of fire on your hand; and do you think to be able to live in an ocean of fire, where, abandoned by every creature, desolate and desperate, you will have to pass a never-ending eternity? [*Encourage in your heart the deepest sentiments of contrition, and make a firm resolution.*]

II. Consider well those pains which afflict the faculties of the soul in hell. The memory will be everlastingly tormented by the stings of conscience. This is that worm which will for ever gnaw in the conscience of the damned, to remind him how foolishly he consented to his own ruin for the sake of a few poisoned pleasures. O God! how will each moment of sinful pleasure appear to him then, after a hundred, after a thousand years spent in hell! That gnawing worm will recall to his mind the time which God gave him for conversion, all the opportunities and means he had to secure the salvation of his soul, the good example of his friends, all the holy resolutions made, alas! but broken. [*Examine yourself well on these points, and place before your eyes your predominant sin.*] And then he will see that there is no longer any way of escaping from his eternal ruin. O God! O God! what a double hell will this be! The will is doomed to be always thwarted; it will never have that which it desires, and will ever have that which it desires not, that is to say, every

possible suffering. The understanding will see clearly what great rewards it has lost; namely, heaven and God! O God! my God! pardon me for the love of Jesus. [*Excite your heart to contrition, and make a firm resolution.*]

III. Sinner, you who now are so indifferent whether or not you lose heaven and God, you will know how great has been your blindness when you shall see the triumph and joy of the blessed in heaven, and you yourself driven like an unclean creature from that blessed home, cast out from the presence of God and the company of Mary, of the Angels and Saints of God. Then, in a frenzy of despair, you will exclaim: O heaven, O place of joy! O God! O infinite good! thou art not for me, thou wilt never more be mine! Alas! poor sinner, do penance rather now! amend your life at once. [*Examine your conscience again, and place before you your besetting sin.*] O yes, wait not till time with you shall be no longer!—give yourself wholly to God. Begin to love him truly. Pray to Jesus, pray to Mary, that they may have pity on you [*Make a fervent act of contrition and a strong resolution.*]

MEDITATION FOR SATURDAY.

On the Eternity of Punishment.

I. Consider that hell has no end. There, all kinds of suffering are found, and for all eternity. Hundreds and thousands of years will pass in these torments, and yet hell will be always as if just beginning. Hundreds of thousands, hundreds of millions of years and of centuries will pass away, and hell will be still at its commencement. If at this very hour an angel should carry the tidings to one of the damned, that God had consented to free him

from hell—and when? hear! when so many millions of centuries shall have passed away as there are drops of water in the ocean, leaves on the trees, sands in the sea and on the earth—you would shudder at this; but still it is true that such tidings would give greater joy to that soul, than you would feel if you were told that you had become the king of a great kingdom. Yes, certainly; for that poor damned sinner would say: It is true that many, many centuries will first pass by, but at length a day will come, in which my sufferings will end! Alas! all these centuries will pass away, but hell will ever be beginning anew; all these centuries may be multiplied like the sands, the rain-drops, and the leaves, but hell is still beginning anew. Every lost soul would gladly, if he might, enter into this agreement with God: Lord! if it please thee, increase my pain! O Lord! prolong my pains as long as it may please thee, I am satisfied; if it will only one day end, I am content. But no, this end will never come—never! But perhaps this poor lost sinner will delude and flatter himself, and say inwardly: Perhaps, God will one day have mercy on me, and deliver me from hell. No! the condemned soul will always have before his eyes the sentence of his eternal condemnation, and his language will be this: Alas! it is sure—too sure! all these torments which I now suffer, this fire, this sorrow, this cry of despair, will never end! never, never, O never! no, it will last for ever, for ever. O eternity! O hell! how is it possible that men believe in you and yet continue to live in sin! [*Look steadily here upon your besetting sin, and with eternity in view, excite your soul to contrition, and make a firm resolution.*]

III. My Christian friend, think well of this, and

consider that hell is waiting for you also, if you sin. Even now its horrid flames are burning under your feet, and Oh, at this moment, even while you are reading these words, how many souls are falling into it! Remember that when you have once entered there, you can never leave it. And if you have deserved hell, thank God that he has not yet cast you into it, and hasten as soon as possible to remedy the evil. Mourn for your sins and use all the means that are in your power for your salvation. Go frequently to confession, read daily some spiritual book, say the Rosary every day in honour of the Mother of God, that you may obtain a great devotion to her; fast, if possible, every Saturday in honour of Mary, resist temptations, and often call upon Jesus and Mary when you are tempted. Avoid the occasions of sin, and if God should call you to leave the world, then do it, yes, do it! Ah! everything that we can do to avoid an eternity of suffering is little—is nothing. "No certainty can be too great, where we are in peril for eternity," says St. Bernard. In order to place yourself in safety for eternity, no foresight is too far-reaching. See how many hermits, that they might avoid hell, have gone into caves and deserts, and there lived! And what are you doing for your soul? what are you doing, you that have so often deserved hell? what are you doing? [*Think of your besetting sin.*] See to it, that you are not lost. Give yourself once for all to God, and say to him: O Lord! behold me ready to do everything thou requirest of me. O Mary, help me! [*Endeavour to arouse your will to the deepest contrition, and make a firm resolution.*]

Short Meditations for each Day of the Month.

FIRST DAY.—ON FAITH.

ALL that Faith teaches is grounded on the authority of the word of God. It is from Christ himself that the Church has learned whatever she proposes to the faithful as the object of their belief. When truth itself is the guide, one cannot go astray; and there is nothing more reasonable than to submit reason to the truth which is revealed by God.

2. Of what use is faith to a Christian if it be not the rule of his conduct? If it be the most consummate folly to doubt of a doctrine which God has revealed, which so many martyrs have sealed with their blood, and which the devils themselves have so often confessed, is it not downright madness to believe this doctrine, and yet live as if it were supposed to be false? Not to live conformably to our belief is to believe as the damned do.

3. Faith, then, shall henceforth be the sole principle of my actions, and the only rule of my life. Whatever it condemns, I, also, absolutely condemn. In spite of every natural repugnance, I will oppose the maxims of the Gospel to those of the world, as often as the occasion presents itself. What does the world say? Follow the natural bent of your inclinations: suffer nothing, &c. But what doth Jesus Christ say? quite the contrary. Who is right, Jesus Christ or the world?

[Thank God for being incorporated with his Church, and recite the Creed slowly, as a solemn profession of your faith.]

"Lord increase my faith."—*Luke* xvii.

"What does it avail to believe like a Catholic, and yet to live like a heathen?"—*St. Peter Damian.*

SECOND DAY.—ON THE END OF MAN.

1. God alone is our last end: he created us for himself. Our hearts tell us that we were made for him: we cannot disown it without belying ourselves.

2. Every one should have what justly belongs to him: let us then give ourselves to God, since it is he who has a right to us. If we be not his children of our own accord, we must be his slaves in despite of us. We must of necessity live under the dominion of his justice or of his bounty. Which choice shall we make?

3. Everything should tend to its proper object and act according to its nature. If the sun, which is made to shine, refused its light to the world it would be a monster in the universe: nor is that heart less monstrous, which, being made for God, still refuses to belong to him. Do I behave myself as a creature which belongs to God? Are my thoughts and all my actions directed to him? Ah, how little do I do that may be called truly done for God! What does all the business in this world avail me, if I forget the only affair for which I am come into it?

[Make here a firm resolution of seeking God alone, and of depriving him of nothing which he has a right to.]

"Thou are my Lord and my God."—*John* xx.

"He requires you entirely, who hath made you entirely."—*St. Austin.*

THIRD DAY.—CONTEMPT OF THE WORLD.

1. From the moment we are attached to the world, we cease, in some measure, to be Christians. This profane world, so passionately fond of grandeur, of pleasure, of everything that can flatter self-love, is the capital enemy of Jesus Christ: their maxims, their commandments, their interests are quite

opposite; they cannot be both obeyed; we must break off with one or the other.

2. We cannot take part with the world without a breach of the promises we made at our baptism. When we renounced Satan and his pomps, we bound ourselves by solemn promise to trample under foot whatever is greatest in the esteem of worldlings. What perfidy! what sacrilege! to prefer the goods of the earth to those of heaven, and to become idolaters of vanity.

3. The world has nothing worthy of an immortal soul: it has not even wherewithal to requite its most devoted servants. Its treasures, its amusements, its honours, may indeed occupy and disturb the heart of man, but they can never satisfy it. They are, in reality, but false goods, vain shadows, and illusions, and very frequently become real evils. They often make a man wicked; they can never make him happy. The most brilliant fortune is not only frail and dangerous, but is often a source of the most painful uneasiness. There are sighs and sufferings upon the throne, as well as in chains and dungeons.

[Beg of God to destroy in you the spirit of the world, and to give you strength to despise its allurements.]

"The figure of the world passeth away."—1 *Cor.* vii.

"Woe to those who adhere to what is transitory; because with those things they themselves must pass away."

FOURTH DAY.—ON DEATH.

1. A Christian, who does not lead the life of a Christian, has great reason to be afraid of death. What a dreadful account he must give after a worldly and sensual life. What bitter regret to have lost the opportunities of saving himself, and to die an enemy to God. O dismal death! O dreadful

moment, which concludes the pleasures of time, to begin the pains of eternity!

2. What would we wish to have done at the hour of death! Let us do at present what we would then be glad to have done. There is no time to lose: every moment may be the last of our lives. The longer we have lived, the nearer we approach to the grave. Our death is not the less distant the more the thought of it has been put off.

3. What will our notion of this earth be, when we are forced to quit it? Let us now take advice from death, it is a faithful counsellor; it will not deceive us. What will become of this beauty, this money, this pleasure, this honour? What will be our thoughts of them at the hour of death? In our lifetime appearances often deceive us; but, at our death, we shall see things as they really are. Man, whilst alive, esteems the world: man, when dying, despises it. But which should we reasonably believe —man living, or man at the point of death? Ah, how trifling will the world appear by the light of that torch which faintly glimmers near the bed of death! but, alas, it will then be, perhaps, too late to undeceive ourselves.

[Think seriously on what you chiefly apprehend, were you this moment to die, and regulate it immediately. Accustom yourself to perform every action as if you were to die instantly after. Above all things, observe this practice in the use of the Sacraments.]

"Death and I are divided but by a single step."—1 *Kings* xx.

"There is no to-morrow for a Christian."—*Tertullian.*

FIFTH DAY.—ON THE LAST JUDGMENT.

1. *I must one day appear before the tribunal of Jesus Christ, to be there judged for the good or evil I shall have done.* There is nothing more formal or express in the Gospel than this truth; I believe it as

firmly as if the last trumpet had already sounded to call up all the dead to judgment.

2. What shall we say at the sight of so many bad thoughts, of so many criminal actions, of so many graces despised? O what a terrible day is the day of God's wrath! where the inmost recesses of the heart shall be openly exposed—where every fault shall be strictly examined. If the just themselves shall be hardly found just, what will become of unhappy sinners?

3. What sentence must an impenitent sinner expect from an offended and inexorable God? O tremendous condemnation! *Depart, ye accursed*, &c. Alas! where shall these miserable wretches go, to whom you thus give your malediction? To what part of the world shall they retire when they withdraw from you? Where can there be so miserable a dwelling? To be banished the presence of God! to be accursed of God! O what a shocking destiny!

[Imagine yourself now before the tribunal of Christ. What are you most ashamed of at this very moment? Reflect seriously on it, and remember that all your secret sins shall be exposed at the day of judgment, if you do not here efface them by a sincere repentance.]

"Who shall be able to stand before the face of his wrath?"—*Nahum* i.

"Woe even to the praiseworthy life, if without mercy, O God, thou shalt examine it."—*St. Austin*.

SIXTH DAY.—ON HELL.

1. How great would be our horror if the shrieks of the damned, if their groans and blasphemies could reach us! They roar like wild beasts—they accuse themselves of their sins—they bewail, they detest them. But it is too late: their tears but add new strength to the fire that torments them. O repent-

ance of the damned! how rigorous art thou!—but, ah! how fruitless!

2. Never to see God—to be burning in flames for ever—the blood boiling in our veins, the marrow in our bones—to be trampled on by the devils—to have all that is hideous for ever before our eyes—to have rage, anguish, and despair eternally rooted in our hearts, without comfort or mitigation. O what a life!

3. These unhappy souls are full of anguish at having had so many opportunities of salvation, and for having neglected them. The recollection of their past pleasure is one of their most sensible torments. But nothing more keenly gnaws them than the impossibility of forgetting that God, whom, by their own fault, they have miserably forfeited.

[Go down in spirit into hell, and inquire of the damned what it is that has made them fall into it. Question them upon their present state, and learn from them to fear God and your own danger.]

"Which of you can dwell with devouring flames?"—*Isaias* xxxiii.

"The impious pass from one punishment to another—from the burnings of concupiscence to the flames of hell."—*St. Augustine.*

SEVENTH DAY.—ON THE ETERNAL TORMENTS OF THE DAMNED.

1. Can the wrath of God go farther than punishing pleasures, which are so soon over, by tortures which will never have an end? To be miserable while ever God is God!—can any misery be like it? Is it not enough that the evils of the damned are extreme? Must they still, besides this, be eternal? To be hurt by the point of a pin is trifling in itself; yet, were this pain to last always, it would become insupportable. *What shall it be then, &c.*

2. O Eternity! When a damned soul shall have

shed tears enough to make up all the rivers and seas in the world, did he shed but one tear in every hundred years, he shall not be more advanced, after so many millions of ages, than if he had only just begun to suffer. He must begin again as if he had as yet suffered nothing; and, when he shall have begun, as often as there are grains of sand on the sea-shore, atoms in the air, or leaves on the trees, he shall still be as far off from the end of his sufferings as ever.

3. The damned must not only suffer during eternity, but suffer every moment an eternity entire. Eternity is always present to them—it enters into their punishment; their mind is incessantly struck with the endless duration of their torments. O cruel thought! O deplorable condition!—to rage for an eternity! to burn for an eternity! Ah, that we could conceive this as those damned souls conceive it.

[Make an Act of Faith upon the duration of the punishment which the justice of God inflicts for mortal sin. We must at least believe what we are not able to conceive. It is a great misfortune for a Christian not to be persuaded of this eternity but by his own sad experience.]

"Those who do not obey the Gospel shall suffer eternal punishment."—*2 Thes.* i.

"Momentary is that which delights, eternal is that which tortures."—*St. Chrysostom.*

EIGHTH DAY.—ON HEAVEN.

1. Heaven, thou glorious state—no heart can conceive, no tongue can describe what thou art! Exemption from all that is evil—assemblage of all that is good—purchased with the blood of Jesus—and more than man can desire.

2. To see God clearly, and as he is in his glory; to love God without measure; to possess God without ever fearing to lose him; to be happy in the felicity of God himself—such is the object of my

hope. But a day or two of pilgrimage and exile, and then I shall be with him for ever.

3. What matters it how we fare here below, provided we be with Jesus for all eternity? Can I justly complain that a never-ending happiness should cost me so little? The martyrs purchased heaven at the price of their blood, and thought it was given them for nothing. Shall not I then sacrifice my corrupt will for it? O happy eternity! if men only knew what thou art worth!

[Excite within yourself a great desire of heaven; and behold the earth with a proportionable contempt. Were you filled with a proper sense of it, nothing here below could allure or disturb you.]

"I shall be satisfied when thy glory shall appear."—*Psalm* xvi.

"If the labour terrifies, the reward invites."—*St. Bernard.*

NINTH DAY.—ON THE PRESENCE OF GOD.

1. God at this moment beholds me as if I were alone in the world; or, rather, he is within me as an eye infinitely enlightened, which observes me constantly, and which nothing can escape. He sees me as clearly as he comprehends himself.

2. Ought I not to be infinitely more ashamed that my sins should appear in his sight, than that they should be exposed to the eyes of the whole world? Would I commit in the presence of a servant, what I dare commit before the King of kings? O what blindness! to fear so much the eyes of men, and so little the eyes of God.

3. The most obscure darkness can never conceal me from light itself: the most distant and solitary retreats are always filled with the Divine Majesty. Let me shun, as much as I please, the sight and the company of men, I will find God everywhere.

[Put yourself in the presence of God, and see whether there be anything in you that may offend his eyes. The most powerful

remedy against sin is to say frequently within yourself, "God beholds me." There needs no more to restrain you in the greatest violence of temptation.]

"All things are clear and open to his eyes."—*Heb.* vi.

"If you be determined to commit sin, seek first a place where God will not see you, and then do what you please."—*St. Austin.*

TENTH DAY.—CARE OF OUR SALVATION.

1. The affair of salvation is, properly speaking, the only business of man; every other concern, when compared with it, should be accounted as nothing. The enterprises of kings, their negotiations, etc., are as amusements and the triflings of children. The important and the only affair, therefore, is to serve God, and thereby save our souls: the whole good, the whole perfection of man consists in this. It would be irrational, and therefore degrading to man, to neglect an affair whose consequences are so great, whose success is so uncertain, and whose loss is irreparable. What blindness! what folly! to think only of living, and not to think of living well! to apply so much tme to make our fortune, and so little to the saving of our souls! "What doth it avail a man to gain the whole world, and lose his soul?"

2. All creatures are made but for our salvation—they become useless when not employed for that great end: so that from the moment a man ceases to labour for his salvation, the sun also should cease to shine, the planets should stop in their course, the earth should no longer support him, the angels should abandon him; he should fall back into his original nothing. He is unworthy of life when he liveth not for God.

3. However, the greater part of mankind think less of saving themselves than of anything else. Every other business is carefully attended to, except

the affair of salvation. All other concerns are turned to account. This sum of money must be put out to interest; this field must be tilled; these lands must be let at a more considerable rent. All other losses are bewailed except the one without resource. Great expenses are incurred for the body, and nothing at all is done for the soul. From the manner in which we live, it should seem that our souls do not really belong to us, or rather that we have souls merely to destroy them.

[Make now a resolution to save your soul, let it cost you what pain it will; be of the same sentiment with a certain Pontiff, who, when a king had asked something of him, which could not be granted without sin, replied, "If I had two souls I would give one of them to thee, O prince: but, as I have only one, I do not choose to forfeit it."]

"Moreover, one thing is necessary."—*Luke* x.

"Where there is loss of salvation, there, surely, there can be no gain."—*St. Eucharius*.

ELEVENTH DAY.—ON THE ENORMITY OF SIN.

1. How great a loss is the loss of God. Men think themselves unfortunate when they lose all their possessions at law, or by some other cause. What is it then to lose an infinite God! Unhappy the soul which loses its God by sin; but far more unhappy the soul that considers this loss as nothing.

2. O sin! how common art thou among men! but how little, at the same time, art thou known to them! Playing and amusing themselves, they become the execration of God. And what play, what amusement is this? God, who is all love, detests sin with infinite hatred: should anything, therefore, be so shocking in our eyes as this hellish monster?

3. A soul in the state of grace is beautiful beyond expression: it is a brilliant image of God himself; the Holy Ghost dwells in it. But when mortal sin

is allowed to infect it, its beauty is lost, its light is extinguished, the Divine Spirit departs, the devil takes possession: all then is darkness, filth, and deformity. If a God-man, dying, was a dreadful spectacle, mortal sin is yet more dreadful; for Christ died but to atone for sin, and sin can daily frustrate all his merits: he is crucified over and over—his blood is trampled upon by ungrateful sinners.

[Oh! detest, at this moment, all your sins. Lament from your heart the loss of God's grace: there is no loss so much to be lamented; it is the only loss which sorrow can repair.]

"What fruit had you in those things, of which you are now ashamed?"—*Romans* vi. 21.

"Woe to that daring soul which hoped that having retired from you, she might still find something better."—*St. Austin.*

TWELFTH DAY.—ON REPENTANCE.

1. *Repent, and believe the Gospel.* (*Mark* i. 14.) Our Lord here joins faith and repentance together, in order to teach us that the rigours of penance, and the profession of Christianity, are inseparable. During his mortal life he was ever occupied in doing penance; expiating our sins, to appease the justice of his eternal Father. Surely we should follow his example. If the Holy of Holies fasted, prayed, and wept, what should not be done by so vile wretches as we?

2. Sin must necessarily be punished either by him who commits it, or by God, against whom it is committed. If sinners do not punish themselves in time, the Divine Justice will punish them in eternity. The flames of hell must punish what the waters of penance have not effaced. Is it not, therefore, better to weep for a few days than to burn for an eternity?

3. To be reconciled with God, it is not enough to prostrate ourselves before a priest, to cover our

heads with ashes, and our whole bodies with hair-cloth. If we have not a sincere sorrow for our sins, if we do not entirely renounce our criminal attachments, we are impostors, and not penitents. Prayers, alms, fasting, and macerations of the flesh, are but the outsides of repentance, the hatred of sin is its very spirit and essence.

[Implore God's mercy for having hitherto led a life so opposite to the Gospel; and beg of him the grace to live for the future as the first Christians did, in the constant practice of penance.]

"Unless you do penance, you shall all likewise perish."—*Luke* xiii. 3.

"To penitents I say, to what purpose is it that you be humbled, if with this you be not changed."—*St. Austin.*

THIRTEENTH DAY.—ON DELAY OF CONVERSION.

1. By deferring so long to give myself up to God, it should seem as if I intended to escape out of his hands. Is it then a misfortune to belong to him? To-morrow—to-morrow! Why not to-day? Why not this very moment? Will my chains be more easily broken to-morrow? Will my heart be less hard? No, certainly. Time, that weakens everything else, adds new strength to bad habits. By putting off the remedy, the complaint becomes incurable.

2. What is it that prevents our obeying the voice that calls us to repentance? What is it that terrifies us? That there is great difficulty in changing our lives must certainly be granted; but what should not a Christian do who adores a crucified God, and who looks up to heaven? If we have anything to fear, it should be the abuse of God's graces.

3. There is time to come. But can I call it mine? Is it a possession of which I am master? God waits for me, it is true: the Scripture tells me so; but still it doth not tell me how long I am to live. He

that hath promised pardon to those who repent, has not promised another day to those who continue in their vices. Perhaps I shall have time; and perhaps I shall not. Must I not have lost my senses to trust my salvation to a mere *perhaps?*

[Reflect now upon the time you have been deferring your conversion to God, and tremble at the sight of your danger.]

"I said, Now I have begun."—*Psalm* lxix.

"We cannot be too cautious where eternity is at stake."—*St. Gregory.*

FOURTEENTH DAY.—ON HUMAN RESPECT.

1. What will the world say? Let it say what it will. Should the talk of fools hinder you from being wise? What will my acquaintances say? They will say that you fear God more than you fear man; the greatest libertines will secretly admire you, and acknowledge within themselves that you are doing right. But what matters it, after all, what people may say of you, provided you do your duty, and that God be satisfied?

2. Oh! what cowardice to blush at the Gospel! To wear the livery of a prince is held honourable: is it then shameful to wear that of Jesus Christ? The lowest mechanics make open profession of the trades they follow; and yet Christians in the Church, blush at being thought Christians! The Son of God will deny before his Father in heaven the Christians who shall have denied him before men.

3. What, then! is there anything in Jesus that you should be ashamed of? Is his name infamous? Is it shameful to follow his maxims and example? But let people say what they will, the man that is most esteemed is he who serves God with most fidelity, and who openly professes himself to be a follower of Christ.

Ask yourself seriously whether this phantom of the world doth

not frighten you. and prevent your fulfilling the obligations which the Christian religion imposes.]

"I do not blush at the Gospel."—*Romans* i.

"Why should you fear or be ashamed, when armed with the sign of the cross?"—*St. Austin.*

FIFTEENTH DAY.—DIFFIDENCE IN OURSELVES.

1. We have nothing to fear so much as ourselves. Our own weakness is more alarming than the united powers of hell. A thought, a word, a single look, is enough to overcome us. Angels have rebelled; Adam hath fallen; Solomon hath bowed to idols; Peter hath denied his Master. When cedars have yielded, how shall the reed stand?

2. Our own heart is our most dangerous enemy. Our senses and our passions are always conspiring against us; we are vanquished almost without a struggle. Let us, then, never be so weak or foolish as to trust to ourselves. Many, whom torments could not shake, have wretchedly perished in a slight temptation: they were victorious over tyrants, but vanquished by concupiscence.

3. There is no man, how exemplary soever in conduct, that should not tremble at the justice of God, because he cannot be certain whether he be worthy of love or hatred. Sanctity may be lost in a single moment, and the saint may be transformed into an odious reprobate. We should all, therefore, cry out with St. Philip of Neri: "Watch me, O Lord, this day; for, abandoned to myself, I shall surely betray thee."

[Beware of the occasions of sin; the most dangerous are often what you are least afraid of.]

"Let him that thinks he stands, take heed lest he fall."—1 *Cor.* iv.

"Though you be in a place of safety, do not on that account think yourself secure."—*St. Bernard.*

SIXTEENTH DAY.—USE OF DIVINE GRACE.

1. Whatever grace we have was dearly purchased. Our Saviour gave his blood for it. Wherefore, to reject a pious thought, to resist a holy inspiration, is, in fact, to undervalue the merits of Christ, and to frustrate, to a certain extent, the ends he proposed to himself in dying for us.

2. We are accountable to God, not only for the graces we have received, but also for those he intended to confer on us, provided we ourselves had not put an obstacle to them. His sun shines, but we shut our eyes against it. Are we the less indebted to him for its light? No; for we may, if we please, make use of it.

3. Many years, perhaps, has God been inviting us in vain; soliciting, reprehending, and threatening us, to no manner of purpose. But let us remember that he is a creditor who will not be thus put off, and that the longer our debt is unpaid, the heavier will become our obligation. There is possibly a measure of sins, which may force him at last to abandon us.

[Thank the Almighty now for all his gifts and graces. Beg pardon for having been unfaithful to them, and resolve to correspond with docility to all the suggestions of his graces for the future.]

"From him, to whom much hath been given, much will be required."—*St. Luke* xii.

"Grace is followed by judgment."—*St. Basil.*

SEVENTEENTH DAY.—GOOD USE OF TIME.

1. The loss of time is one of the greatest misfortunes in the world. This life so short! all its moments so precious! yet we live as if it were never to end, or as if we had nothing to fear hereafter.

2. Alas! if a damned soul had but one single moment of the time we now squander away, what good use would he make of it? Every instant of

our life we may purchase a happy eternity. The opportunity of enriching or amusing ourselves, we never miss; but the means of salvation appear to us indifferent.

3. The day which is best employed is not always the one that has most forwarded our temporal affairs, but that which has added most to our merits, and which God has been best pleased with. Let us always so regulate our time, that God and our salvation may be our constant object.

[Renew the resolution you have taken to serve God faithfully; and be firmly persuaded that the time which is not employed for God, is no more than so much time lost for ever.]

"God hath given to no person time for sinning."—*Eccles.* xx.

"You have leisure to become a philosopher; you have none to become a Christian."—*St. Paulinus.*

EIGHTEENTH DAY.—USE OF THE SACRAMENTS.

1. The Sacraments are the channels of divine grace: through them the merits of Christ abundantly flow into our souls. We must, therefore, take care to approach them worthily; for otherwise his merits will not avail us, nor will our salvation, of course, be possible.

2. The abuse of the Sacraments is an evil of the first magnitude. They were instituted as the means of eternal life; but, when perverted, they lead to eternal death. There is no medium: they must be either our food or our poison. How dreadful, then, must it be to reflect, that after so many confessions we should be so little improved—that after repeated communions we should still follow the same sinful course.

3. The unworthy communicant receives his own condemnation, and becomes, as it were, incorporated with his own ruin. What answer can he give, when called to account for his baseness? How shall he

hope to escape, when arraigned for so daring profanations?

[Examine yourself carefully upon the use you have made of the Sacraments, and receive them, for the future, as if death were immediately approaching.]

"Let a man prove himself."—1 *Cor.*

"There are bad Christians who are called by the name of Faithful, and who are not such; by whom the Sacraments of Christ are dishonoured and profaned."—*St. Austin.*

NINETEENTH DAY.—ON THE MASS.

1. A Sacrifice is an exterior or visible offering made by a lawful minister to God alone, in testimony of his supreme dominion. Our absolute dependence upon God, and the homage we owe him, render sacrifice essential to religion. Hence from the beginning of the world, it has been always offered. Abel, Noe, Melchisedech, Abraham, Isaac, and Jacob, have sacrificed to the Almighty; and a variety of sacrifices were prescribed in the written law of Moses.

2. All these, however, were only weak figures of the sacrifice of Christ upon the cross: for sin was too great an evil, its guilt was of too black a die, to be ever removed by the blood of sheep and oxen. No other atonement could compensate for its enormity than the sufferings of a God, therefore did he come. "In the beginning of the book it was written of him, that he should do the will of his Father." By the one oblation of himself he paid off all our debts: he closed up the abyss of separation, cancelled the handwriting of sin that lay against us; and the sanctified he perfected for ever.

3. Was this not enough? Most undoubtedly it was; nay, one drop of his blood was fully adequate to all these purposes. Why, then, is the same sacrifice daily renewed in the Mass? why is he still immolated upon our altars? why is his body mystically

drained of his blood, by the separate consecration of the two species? Because his love for us would have it so: he would leave us a standing memorial of his death; he would daily apply to our souls the infinite merits thereof, just as he prays for us still, though his prayer on the cross was already heard for us; he would, as a priest for ever, according to the order of Melchisedech, continue to the end of time the same unbloody sacrifice; he was willing that his faithful on earth, united not only in spirit, but in outward ties of religion, should ever have this sacrifice before them, as the strongest bond of love, and the perfect act of adoration.

[Make a resolution to hear Mass, if possible, every day, and to hear it with the devotion which so august a sacrifice requires. For this purpose go to the church as you would to Mount Calvary: adore Jesus Christ in this state of humiliation; pay him your homage with fervour at the foot of the altar. It is shameful in us, and most displeasing to him, that he should be so much deserted in the midst of our churches; and that his court should be so empty, whilst earthly kings have their levees crowded.]

"In every place there is a sacrifice, and a pure victim is offered to my name."—*Malac.* i.

"He will then be our victim indeed, when we sacrifice ourselves to him."—*St Gregory.*

TWENTIETH DAY.—ON ALMS-DEEDS.

1. We minister to Christ when we relieve the poor. He abides in the Eucharist to receive our adoration, and to become our nourishment: he abides in the poor to excite our compassion, and to be fed by us in turn. Happy the man who gives alms to Jesus! but wretched is he who refuses to assist him!—Shall we let Christ famish with hunger!

2. What we give to the great ones of the earth may, in a great measure, be considered as forfeited: but what we present to God is always attended with advantage. He gives it back with interest. He

repays with liberality the crumbs that are given for his sake: his rewards are laid up even for a cup of cold water. Play, luxury, extravagance, have ruined innumerable families, but alms have impoverished none.

3. Men, at the day of judgment, shall be accountable for their alms: but what answer can the unfeeling rich ones make when the poor shall accuse them? when Jesus Christ himself shall reproach them with their insensibility? "Go, ye cursed, into eternal fire. I was hungry, and you gave me not to eat; I was naked, and you did not clothe me," &c. A heart that is hard to the poor is in danger of becoming the heart of a reprobate; but, on the contrary, a soul that is truly charitable bears a strong mark of predestination. What can our judge say against us when he shall see our clothes upon himself, when he shall see our bread and our money in his own hands? We shall approach his awful tribunal with confidence, provided the poor be our advocates.

[Consider seriously how you behave to the poor; whether you treat them as members of Jesus Christ, by doing them all the good in your power.]

"He gives at interest to the Lord who has pity on the poor."—*Prov.* xix.

"Give unto all, lest he whom you refuse should be Jesus Christ." —*St. Austin.*

TWENTY-FIRST DAY.—ON BAD EXAMPLE.

1. Bad example has been the means of damning more souls than the preaching and good example of all the saints together have been the means of saving.

2. Were the gates of hell to be laid open, scarcely would any one be found that would not say, *It is such or such a one that has damned me.* Oh, what a reproach! We are commanded to love our enemies, why, then, should we destroy those souls which have

never done us an injury? A man who has been unfortunate enough to ruin souls redeemed by the blood of a God, has much reason to fear for his salvation. What can we reasonably hope from Jesus Christ, after having torn from him what he had so dearly purchased? O fathers and mothers, who do not live as Christians ought to live, it were far better for your children that they had never been born!—you have given them life only to put them to death—that dreadful death which is eternal! When they shall require of you the heaven they have lost, what will you be able to answer them?

3. Let us clothe ourselves with Jesus Christ, according to the words of the Apostle: let his conduct, his virtues, and his spirit shine forth in us, so that he may be remembered when we are seen. We contribute not less to our neighbour's salvation by an edifying life, than we do to his damnation by a scandalous one.

[Be very careful to do nothing that may scandalize your neighbour; and humbly beg pardon of God for the sins you have committed.]

"Wo be to the man by whom scandal cometh."—*Matt.* xviii.

"The scandalous sinner must answer for the crimes which his bad example hath caused to be committed."—*Salvian.*

TWENTY-SECOND DAY.—ON MORTIFICATION.

We are not Christians to be rich, and so live at our ease. It was not necessary to institute Christianity for that purpose; the world might have been left as it was, under the empire of passion and opinion. The life of a Christian is a crucified life; unless the cross be embraced, faith must be renounced.

2. What does the Gospel say? "Blessed are those who weep: wo be to you, O rich, who have your consolation in this world!" Such is the language of the Holy Ghost. But it is now looked on as

nonsense, to believe that felicity consists in tears, and that the rich are unhappy.

3. The Son of God died on the cross that he might take possession of his glory; the saints have arrived at heaven only by the path of sufferings. Shall we, then, imagine that what the Son of God and the saints have so dearly purchased, shall be given to us for nothing? No; the cross is the distinctive mark and portion of the elect; a soul which suffers nothing, and is resolved to suffer nothing, bears the strongest character of a reprobate. We must, of necessity, suffer either in this world or in the next.

[Adore Christ crucified, and beg of him the grace to participate now in his suffering life, that you may be one day a partaker in his life of glory.]

"Whoever doth not carry his cross is not worthy of me."—*Luke* xiv.

"What a shame, to be a delicate member of a head crowned with thorns."—*St. Bernard.*

TWENTY-THIRD DAY.—ON CONFORMITY TO THE WILL OF GOD.

1. The greatest happiness of a rational creature is, to will that which its Creator willeth. The saints are saints only because their will corresponds with the will of God. Whatever virtue we may possess, if we have not that of conformity to the Divine Will, we are not truly virtuous.

2. A soul that is not satisfied with the will of God seems to doubt, in some measure, of his authority. To desire that what he ordains and permits in this world should go on otherwise than it does, is to desire that God should not be master. Everything that happens to us happens by his order; and is it not just to acquiesce in whatever is ordained by infinite wisdom?

3. All things but sin fall out by God's appointment. Though his arm be raised to strike, we are sure that his hand is conducted by his heart. What have we to fear from a heart that loves us? We will, then, desire nothing but what he pleases; we will not complain of losses, sickness, troubles, &c. The name and the nature of these things are changed as they pass through the hands of God. What the world calls misfortune, affliction, dishonour, is an advantage, a grace, and a favour from heaven, when considered in the order of Providence.

[Renounce your *own* will, and beg of God that *his* may be accomplished in you.]

"Be it so, Father, because it is thy will."—*Matt.* xi.

"He is pleasing to God, to whom God is pleasing."—*St. Austin.*

TWENTY-FOURTH DAY.—CONFIDENCE IN GOD.

1. God is the great parent of mankind; our Lord Jesus Christ has taught us to call him *Father*. Not a hair can even fall from our heads without his knowledge. His providence reaches from end to end, disposing all things sweetly. What madness, therefore, to doubt of his protection, or be slow in trusting ourselves to his guidance.

2. The insects are an object of his care—how much more we, who are created to his image, and redeemed by the blood of his only begotten Son. If God feeds the infidel, who knows him not—if he heaps favours on the impious, by whom he is blasphemed—what will he not do for Christians who honour and love him?

3. Our affairs are much better off when in his hands than they can be in our own; let us, therefore, leave them all at his disposal. He is, at the same time, our Father and our Creator. The tenderness

he has for his children obliges him to take care of them. He has promised us his protection—he will then be as good as his word. Sooner shall the heavens and the earth be destroyed than that the man should perish who places his confidence in God.

[Examine your heart, and see whether your confidence be worthy of the goodness of God, and the merits of Jesus Christ.]

"Thou art my God; my lot is in thy hands."—*Psalm* xxx.

"Throw yourself upon him; he will not withdraw to let you fall."—*St. Austin.*

TWENTY-FIFTH DAY.—ON THE LOVE OF GOD.

1. God has loved us to such a degree as to give us his only Son. Had he anything better he would have given it to us; is it not buying our love too dearly, to purchase it at such a rate? A trifling bounty from a fellow-creature is entitled to our love. Why, then, shall we not love a bounty that is infinite? What! doth its being infinite render it less amiable?

2. God has strictly enjoined us to love him. Is a commandment rigorous which orders us to love what is infinitely worthy of our affections? He commands us to love him with all our heart. Is a heart so small as mine too much for a God so great? But in saying *all*, he admits of no exception. Whatever share I give him, if I give him not all, I give him nothing.

3. If eternity could have an end, the torments of the damned in hell, even to the day of judgment, would not be too much to obtain this heavenly love. There is not one of these miserable souls that would not think itself happy, provided, after ages of suffering, it could love that infinite beauty. We can love God if we please; every moment invites us to it.

Not to do so, while it can be done, is a monstrous insensibility.

[Disclaim every love but that of God alone, and endeavour to love him above all things.]

"If I have not charity, I am nothing."—1 *Cor.* xiii.

TWENTY-SIXTH DAY.—LOVE OF JESUS CHRIST.

1. Nothing was ever purchased at so dear a rate as my soul. A divine life was given to redeem it. I deserved hell: justice cried out for punishment; but Christ would listen only to the love he bore me; it pleaded in my behalf, and I obtained forgiveness. If I return him not life for life, the least I can do is to return him love for love.

2. The dog that I feed, watches, caresses, and attends me. Jesus has given his blood for me, and continues to give me himself; yet I am still insensible. Learn, then, ungrateful soul—learn, I say, thy duty from a brute! If his example make not an impression on thy heart, thou art more insensible to benefits than he is.

3. We can feel for our friends; we are not insensible of the good they do us; we pique ourselves upon gratitude. Shall we then be ungrateful only to Christ? Shall he alone find us hard-hearted? Had we ever a friend that sacrificed himself for us?

[Beg the love of Jesus, from Jesus himself. Without his grace we shall never be able to love him.]

"If any one love not the Lord Jesus, let him be accursed"—1 *Cor.* vi.

"If I belong to him entirely for having created me, what shall I add for having redeemed, and redeemed me in so excellent a manner."—*St. Bernard.*

TWENTY-SEVENTH DAY.—LOVE OF OUR NEIGHBOUR.

1. If we love not our neighbour we cannot love God. Whatever good we do is to no purpose, if we

do not love our brethren. Even martyrdom itself will not avail us without charity.

2. "This is my commandment," said Jesus, "that you love one another as I have loved you." Had mankind nothing else than Christ's love to endear them to each other, they are objects of esteem for that very reason. Since our Saviour has loved them, shall we refuse to do so?

3. Do we love all men as Christ has loved them? Do we thirst for their salvation as he did? Do we unto them as we would have them do unto us?

[Excite yourself to love those whom our Lord Jesus Christ has loved so tenderly; firmly purpose to promote their salvation, and never to do what may offend against charity.]

"He that loveth his neighbour hath fulfilled the law."—*Rom.* xiii.

"By charity alone the children of God are distinguished from the children of Satan."—*St. Austin.*

TWENTY-EIGHTH DAY.—LOVE OF OUR ENEMIES.

1. So essential is charity to the Christian religion, that we are obliged to love even our enemies: Christ hath given the commandment, and set the example. God orders it, and shall we find it hard to obey? A God forgives his very executioners, and shall we refuse to pardon a brother?

2. "He that will not forgive, shall not be forgiven." God will not pardon us, but on the condition that we pardon others. If we seek revenge, we call down God's anger upon us. We must either love our enemies, or hate ourselves.

3. It should seem that two Christians who hate each other are not really professors of the same religion: for how can they approach the altar—eat the same spiritual food—seek the same heaven—and hope to be together eternally? Mutual hatred is allowed but to the devils—it belongs to them alone. There is not a more formal sign of reprobation, than

that of refusing to pardon an enemy: and a soul in such a disposition may be looked upon as marked for hell.

[Examine your heart before the crucifix; and if you feel a hatred for any person, take sentiments of charity from the wounds of Jesus.]

"He that hates his brother is a murderer."—1 *John* iii. 15.

"You a Christian, and yet desire to be revenged! but Christ hath not yet taken vengeance."—*St. Austin.*

TWENTY-NINTH DAY.—IMITATION OF CHRIST.

1. The Son of God, when he united his divinity to our human nature, became the model for Christians. He is the head of the predestined; we are therefore bound to resemble him.

2. The manners of the world are carefully studied; but the life of Jesus Christ is hardly thought upon. Courtiers form themselves after the model of their prince, philosophers have been imitated, even in their faults. Did we ever seriously strive to imitate Jesus? Have we taken any pains to follow his example, or to copy after the virtues of his holy life?

3. What shall we say for ourselves at the awful tribunal of Divine Justice, when we shall be compared to our model? when the life of Jesus shall be opposed to our life? his humility to our pride? his wounds to our delicacy? his sweetness to our anger and impatience? &c. Ah! what a monster is a Christian without Christianity! baptized, and a slave to the devil! under the banners of the Cross, yet a follower of the flesh and of the world! We must, then, renounce our Baptism, or conform to the life of the Saviour.

[See whether you bear any resemblance to the Son of God, and whether you may be truly considered as a disciple of a crucified Jesus.]

"Master, I will follow thee wheresoever thou goest."—*St. Matt.*

"In vain am I a Christian if I follow not Christ."—*St. Bernard.*

THIRTIETH DAY.—ON FERVOUR IN THE SERVICE OF GOD.

1. Let us have as much zeal for God as he has for us. He acts exteriorly but for the perfection of our souls. All the desires of his heart—all the cares of his providence—all the tenderness of his mercy—are referred to this. Oh! what a subject of confusion for tepid souls!

2. Were we to judge of God by our own indifference, it might be said that he does not deserve our services, and that his rewards are very trifling. What idea can be had of a master whose servants attend him carelessly, and without the smallest affection? We dishonour God, we cry down his services, as often as we perform negligently what he requires of us. Wo be to the man who does the work of God without attention!

3. An action done for God, how trifling soever it may be, is of far greater value than the most renowned exploits of heroes. If we pique ourselves upon so much courage in labouring for vanity, what should be done when we are employed for eternity! What! the servants of the devil spare no pains—they do not complain of what they go through—they are ever indefatigable. Is Jesus Christ less deserving of consideration than the devil? Is paradise less valuable than hell? Hell then shall be, as it were, our instructor: we are to love God as much as the damned hate him: we are to serve God as much as the world serves the devil. Is this too much?

[Examine your conduct with respect to the service of God: consider the actions, in which you are most remiss, and excite yourself to perform them henceforth with a fervour worthy your Master.]

"Fervent in spirit serving the Lord."—*Romans.*

"Let the ardour you formerly had for the world, be now entertained for him who created it."—*St. Austin.*

THIRTY-FIRST DAY.—ON DEVOTION TO THE MOTHER OF GOD.

1. A more pure, excellent, or more amiable being than this glorious Virgin, was never yet created. God having, from all eternity, destined her to be the Mother of his Son, it was proper she should be embellished with every created excellence, and that her dignity and influence in heaven should far surpass the dignity and influence of all the other saints. Most justly, then, is she entitled to our veneration, respect, and esteem.

2. Let us place ourselves under her protection; let us recommend ourselves to her prayers. How great soever our wickedness, or how numerous soever our faults may have been, let us always have recourse to her, and hope through her prayers for the grace of our conversion. Her charity is so great, her interest is so powerful, that she must always plead successfully for the repenting sinner.

3. But, let us never forget, that to honour her properly is to imitate her virtues—that to persevere in sin upon the hopes of her future intercession, is equally absurd, impious, and detestable. Her hatred of this error should be always before our eyes. Her purity, her mildness, her patience, should be ever present to us.

"Hail, full of grace."—*Luke* i.

"O Name! under which no one should despair."—*St. Austin.*

CONCLUSION.

Which may be read with great profit every Sunday.

1. As Christians, it would be very profitable for us to reflect, every morning, that we have on that day a God to glorify, a Saviour to imitate, our souls to save, our bodies to mortify, virtues to acquire, sins to satisfy for, heaven to seek after, hell to avoid,

eternity to meditate on, time to improve, temptation to overcome, the devil to resist, our neighbour to edify, our passions to subdue, the world to guard against, and, perhaps, death and judgment to undergo. Reflect seriously on all these important truths, and they will not only incite you to begin the day well, but also, in the course thereof, to make the affair of your eternal salvation your principal study.

2. As it is also a duty of the greatest consequence to conclude the day properly, nothing can prove a more powerful incitement thereto than the serious consideration of the many spiritual and temporal blessings which God has bestowed on you, the various evils from which his providence has hitherto preserved you, and the absolute uncertainty whether you shall ever unclose your eyes to behold the next morning. Thousands, who had as good a right to expect it as you, were nevertheless disappointed. The very bed on which you lie is a *memento mori* or kind of sepulchre, and sleep, the image of death. What unaccountable rashness, then, must it be, for a sinner to compose himself to sleep in a state of mortal sin, without first endeavouring to appease the wrath of God by an act of contrition, or some other spiritual exercise of piety or devotion; since that very night perhaps his soul may be required of him.

3. Let us, then, guard against this danger, by a faithful discharge of every Christian duty: let us frequently exclaim, with the prophet, "Enlighten mine eyes, O Lord, that I may never sleep in death, lest the enemy, at any time, may say—I have *prevailed* against him."

"He that desires to make any progress in the service of God, must begin every day with fresh ardour: he must, as much as possible, keep himself

in the presence of God, and, in all his actions, have no other object in view but that of promoting the divine honour."—*St. C. Borromeo.*

On the Lord's Prayer.

THE Lord's prayer consists of a preamble or preface, and seven petitions; *seven* being a mysterious or mystical number in the sacred writings: it is the most dignified and perfect of all prayers, and excels every other for six principal reasons: viz., by reason,

1st. Of its Author,	Being God.
2nd. Its Brevity,	A compendium of the Gospel.—*Tertullian.*
3rd. Order,	1st. Proposing God's glory 2nd. Our own necessities
4th. Efficacy,	Christ's own words, consequently most efficacious.
5th. Necessity,	All being bound to know and recite it.
6th. Of its comprising the Acts of the divine and moral Virtues.	First, expressing the divine; second, the moral virtues.

A PARAPHRASE ON THE LORD'S PRAYER.

Our Father, who art in Heaven.

O ALMIGHTY Lord, maker of heaven and earth, infinite in Majesty, is it possible that thy love and goodness for us should be so great, as to suffer so poor worms as we are to call thee *Father?* O make us ever dutiful children to such a parent! O my soul, ever remember this dignity to which thou art raised, of being a child of God: and see thou never degenerate by making thyself a slave to sin and the devil. O most holy Father, who dwellest in heaven and heavenly souls, raise my heart to thee; and teach me, by thy interior grace, to pray to thee this day with due attention, devotion, humility, and faith.

Hallowed be thy name.

The first thing I beg of thee, O heavenly Father, is the greater honour and glory of thy name. I rejoice with all my soul that in thyself thou art infinitely happy, infinitely glorious, and that thou art eternally adored, praised, and glorified by all thy angels and saints. But, alas! O Lord, how little art thou known in this miserable world! how little art thou loved here! how little art thou served! How is thy name blasphemed all the day, even by those who call themselves Christians! How many millions of souls, in all parts of the world, though made to thy own image and likeness, and redeemed by the precious blood of thy only Son, live and die in infidelity, error, and vice, to the great dishonour of thy holy name. O when shall so great an evil be remedied! O that I could do anything to remedy it! O that I could worthily promote the honour and glory of thy name! O that I could make it known to all nations! O that, like the blessed in heaven, we were all happily united in praising, blessing, and loving thee! But this must be the work of thy grace, O Lord: and this grace I beg of thee this day, that so both I and all the world may ever adore, praise, and love thee; and not only in words, but much more in our actions, show forth the glory of thy name.

Thy kingdom come.

Heaven is the seat of thy eternal kingdom, O Lord, where thou livest and reignest for ever. But whilst we are here in this mortal life, thy *kingdom is within us*, as long as thou reignest within our souls, by thy grace and by thy love. I earnestly beg both for myself and for all others, a share in thy eternal kingdom, that we may there be witnesses of thy

glory, and see, love, praise and enjoy thee for ever. In the meantime, I beg that the kingdom of thy grace, and of thy love, may come into our souls; that thou mayst ever reign in us without control, and make us all according to thy own heart; that nothing in us may any more presume to rebel against thee, the true king of hearts; but that we may be ever faithful servants and subjects of thy love.

Thy will be done on earth as it is in heaven.

The blessed in heaven have no other will, O Lord, but thine. This will of thine they ever adore; this they eternally embrace and love; this they readily and cheerfully obey. Oh, that we, poor banished children of Adam here upon earth, did in like manner adore, embrace, and love thy will! Oh, that we obeyed it in like manner! Lord, it is my sincere desire and hearty prayer, that from henceforward thy holy will may be done by us in all things. Oh, grant that from this moment thy will may be the rule of our actions; and that in all our deliberations, like St. Paul, after his conversion, we may ever cry out to thee, *O Lord, what wouldst thou have me to do?* Oh, grant that in all our sufferings we may ever have a perfect conformity to thy holy will.

Give us this day our daily bread.

The bread of our souls, which is to support us during this day of our mortality, and to feed and nourish us to life everlasting, is no other, O Lord, than thy Son, who hast said, *I am the living Bread, that came down from heaven; he that eateth of this bread shall live for ever: And the bread that I will give is my flesh, for the life of the world.* This bread of life we earnestly beg of thee. This we desire often to receive sacramentally, this we desire daily to

receive spiritually, for the nourishment of our souls with heavenly grace from this fountain of grace. Oh, come, dear Jesus, into our poor famished souls, satisfy our hunger here this day with this heavenly bread, till we come to the more happy day of eternity, where all veils being withdrawn, we shall for ever feast upon thy divinity. In the meantime, as to the necessities of this life, grant us what, in thy wisdom, thou seest best for us, and most conducive to thy honour and our eternal welfare.

And forgive us our trespasses, as we forgive them that trespass against us.

Our sins, Lord, are innumerable, the debt that we owe thee is infinite; and we are poor and miserable, unable of ourselves to discharge the least part of this debt, or to make satisfaction for the least of these sins. But, prostrate in spirit before thee, we humbly implore thy mercy. We desire to offer thee the sacrifice of a contrite and humble heart. We offer thee the death and passion of thy only Son, which he has made over to us for the discharge of our debts. And, as he has promised forgiveness to those that forgive, we here from our hearts forgive all that have offended us, and hope through him to obtain forgiveness from thee.

Lead us not into temptation.

Alas! O Lord, man's life upon earth is a continual temptation. We are encompassed on all sides with mortal enemies: the world, the flesh, and the devil, are ever attacking us with united forces. Our only hope in all these dangers and conflicts is in thy strength and protection. O stand thou for us, and we care not who is against us. We believe that thou art faithful, and wilt not suffer us to be tempted above

our strength. O never suffer us to forsake thee, and we know thou wilt never forsake us. Let not the devil circumvent us by his frauds and deceits; nor ever glory that he has prevailed over us: arm us both against the terrors and flatteries of the world, and all the dangers of our passions and concupiscences. And whatever trials thou art pleased to send us, let thy supporting grace ever carry us through them, with advantage to our souls. That by thy favour and mercy, we may be faithful unto death, and so receive the crown of life.

But deliver us from evil.

O Sovereign Goodness, the fountain of all our good, deliver us from all our evils: from our sins and the punishments we deserve for them; from wars, plagues, famine and such like scourges, which thy justice and our impenitence give us too much reason to apprehend are hanging over our heads: from heresy and schism, and all that blindness of soul which self-conceit and pride expose us to: in fine, from a hardened heart, from final impenitence, and everlasting damnation. From all these evils, for thy own goodness' sake, O Lord, deliver us.

Fifteen Meditations

ON THE PASSION OF OUR SAVIOUR JESUS CHRIST.

O GOOD and gracious Jesus! who, being most high in the glory of thy Father, and of one essence with him, didst vouchsafe, of thy infinite love, to be made man, to be born in a stable, to be laid in a manger, to be circumcised, and to fly into Egypt; afterwards to be baptized, to be tempted, to fast, to

watch, to teach the ignorant, and to heal the diseased; in thy whole life to suffer continual afflictions and persecutions; and at length voluntarily to suffer death upon the cross; and all this for me, and such wretched creatures as myself.

2. O good and gracious Jesus! who, having eaten the paschal lamb with thy dearly beloved disciples, didst arise from supper, gird thyself with a towel, pour water into a basin, and on bended knees didst humbly wash the feet of thy disciples, and wipe them with thy own hands.

3. O good and gracious Jesus! who, when the time of thy death approached, didst bequeath a most excellent legacy to thy children, leaving us thy most sacred body to be our meat, and thy most precious blood to be our drink: no wit can teach, no understanding penetrate the bottomless depth of this thy charity.

4. O good and gracious Jesus! who, having entered into the garden of Olives, didst begin to fear and to be sad; whereupon thou saidst to thy disciples, *My soul is sorrowful, even unto death;* and then leaving them, didst kneel upon the ground, and falling flat on thy face, didst pray to thy Father, *If it be possible, let this chalice pass from me.* And yet with perfect submission, wholly resignedst thyself to him, saying, *Father, not my will, but thine be done:* and at length, through most painful agony, thy afflicted and fainting body sweated drops of blood.

5. O good and gracious Jesus! who, inflamed with an ineffable desire to redeem me, didst go to meet thine enemies, and didst suffer Judas the traitor to kiss thee, and thyself to be taken and bound with cords, and as a malefactor disgracefully led by the basest of the people to Annas, where with admirable meekness

thou didst receive a cruel stroke on thy face, most unjustly given thee by a vile wretch and slave.

6. O good and gracious Jesus! who wast led, fast bound like a notorious malefactor, from Annas to the house of Caiphas the high priest, where the Jews most unjustly accused thee, and with barbarous insolence spat upon thy meek and amiable face, buffeting thy cheeks and blindfolding thine eyes, scornfully mocking, and maliciously affronting thee with injuries all that night.

7. O good and gracious Jesus! who in the morning wast brought to the presence of Pilate, and with a most sweet and humble countenance, casting thine eyes down, stoodst before him in the judgment-hall; and when thou wast most falsely calumniated by the Jews, and many insults and provocations were given thee, thou meekly heldest thy peace, and patiently sufferedst their unjust proceedings.

8. O good and gracious Jesus! who wast sent from Pilate to Herod; he out of vain curiosity coveting to see some miracle at thy hand, demanded many things of thee, and the Jews continuing their perverseness against thee; but to all these thy meekness replied not a word: wherefore Herod and all his court despised thee, and putting on thee a white garment in scorn and derision, sent thee thus back again to Pilate. O unspeakable humility and obedience to the will of thine enemies! thou wentest forth and returnedst again, and wast led up and down from place to place without gainsaying, but suffering them to do whatever they would.

9. O good and gracious Jesus! who in the judgment-hall wast stripped naked, and without any compassion most cruelly scourged. There was thy blessed virginal and tender flesh torn with stripes, and

altogether mangled and deformed; so that the streams of thy most precious blood ran down on every side upon the earth.

10. O good and gracious Jesus! after thy sharp and bloody scourging, to put thee to more shame and confusion, as also to increase thy torments, they clothed thee with an old purple garment, and platting a crown of thorns, pressed it on thy holy head, till the sharp points pierced thy temples, and thy most precious blood ran down and covered thy face and neck; they gave thee in derision a reed for thy sceptre, and kneeling down before thee in scorn, saluted thee, saying, *Hail, King of the Jews;* then took they the reed out of thy hand, and with it struck thy sacred head, and again spat upon thy sacred face.

11. O good and gracious Jesus! who wast brought forth from Pilate to the Jews to be gazed on, wearing the crown of thorns and purple garment, Pilate showing thee to the people, and saying, *Behold the man;* but they cried out, with a loud voice and insatiable malice, *Crucify him, crucify him.*

12. O good and gracious Jesus! thou wast delivered up to the will and pleasure of the Jews, who immediately led thee to be crucified, laying thy heavy cross upon thy sore and bloody shoulders; thus didst thou humbly bear thy own cross, whose weight pained thee excessively, and coming to the place all weary and breathless, thou didst not refuse to taste wine mingled with gall and myrrh, which was the only relief there given thee.

13. O good and gracious Jesus! being come to Mount Calvary, thou wast again stripped naked, when thy wounds were renewed by the violent pulling off of thy clothes. What bitter pains didst thou suffer when thou wast fastened to the cross with rough

nails, and the joints of thy limbs stretched as on a rack! Oh, with what love and sweetness of charity didst thou suffer thy hands and feet to be pierced through, whence, as from a fountain, thy precious blood gushed out.

14. O good and gracious Jesus! who, hanging on the cross between two thieves, wast assailed with blasphemies, and after so long a continuance of thy tortures, prayedst to thy Father to forgive them: and even when their fury was at the highest, didst exercise the greatest bounty, promising Paradise to the repenting thief, and bequeathing thy dearly beloved Mother (who, pierced with sorrow, stood by the cross,) to thy beloved disciple, St. John, and in him to us all; and after thou hadst suffered for three long hours intolerable pains and extreme thirst, they gave thee vinegar to drink, which when thou hadst tasted, bowing down thy venerable head, thou gavest up thy spirit.

15. O good and gracious Jesus! O good Shepherd! thus thou bestowedst thy life for thy sheep, and even after death still thou wouldst suffer for us, the sacred side of thy dead body being opened with a spear, out of which flowed water and blood. Thus at last ended all thy sufferings; and thy enemies having slaked their thirst for thy blood, and being gone away, thy disciples came and took thy immaculate body down from the cross, reposed it on the knees of thy blessed Mother, and after all imaginable expressions of piety, reverence and love, wrapped it up in linen, and laid it in a sepulchre.

PRAYER.

O MILD and innocent Lamb of God, thus heartily thou didst love me, these things thou didst for

me, these pains most patiently and lovingly thou sufferedst for me. What shall I render unto thee? I adore and glorify thee, I praise thee and give thee thanks, with all the powers of my soul. Jesus, Son of the living God, King of kings, and Lord of lords! Hail, most glorious Redeemer of our souls, whose death quickens and gives life to the world.

O blessed Saviour, have mercy on me, for thy goodness' sake; forgive me all my sins, destroy and mortify in me whatever displeaseth thee. Make me live according to thy heart, and grant that to the utmost of my power I may most diligently imitate thy holy life. O blessed Father of heaven! behold I offer the most holy incarnation, life, and passion of thy dearly beloved Son Jesus Christ, in full satisfaction for all my sins, and perfect amendment of my life. Grant, most merciful Father, for the merits of thy only-begotten Son, to the living mercy and grace and to souls departed rest and life everlasting. Amen.

The Sacred Heart of Jesus.

IN the seventeenth century our Lord revealed to a religious of the order of the Visitation, his desire that His Sacred Heart should be *publicly* honoured.

Appearing to her, one day, He disclosed His Sacred Heart, surrounded by flames and surmounted by the cross, and addressed to her the following words:

"Behold this Heart, which has loved men so much that it has spared nothing, but even exhausted itself, to testify its love; and yet I meet no other return from the greater number than ingratitude,

contempt, irreverence, sacrilege, even in the Sacrament of my Love. But what is still more sensible to me is, that I suffer this from persons specially consecrated to my service. I desire, then, that the first Friday after the octave of the Holy Sacrament be devoted to honour my Heart, by an act of reparation, and that the Holy Communion be received, in order to repair the indignities it has suffered while exposed on the altars; and I promise that this Heart will dilate itself, to diffuse abundantly the influence of its divine love on those who will render to it this honour." "But, my Saviour," said the religious, "to whom do you address yourself? To a vile creature; to a poor sinner whose unworthiness would even be capable of preventing the accomplishment of your design? Have you not many fervent, generous souls to execute it?" "What!" said our Lord, "do you not know that I employ the weak to confound the strong, and that it is ordinarily the poor and the humble I render the instruments of my greatest works, that they may not attribute the glory of them to themselves?"

The "Devotion to the Sacred Heart," now sanctioned by the Church, is indeed a treasure hidden in a field, which he who finds shall obtain life, and draw down salvation from the Lord. If you wish to esteem it as it ought to be esteemed, listen to yet other words addressed by Jesus Christ to the same Venerable Margaret Mary Alacoque: "Recommend this devotion to seculars, as a sure and easy means of obtaining from me a true love of God; to ecclesiastics and religious persons, as an efficacious means of arriving at the perfection of their state; to those who labour in the conversion of souls, as a powerful help in touching hearts the most obdurate; in fine,

to all the faithful as a devotion the most solid, and the best calculated for obtaining a victory over their strongest passions, for establishing peace and concord in the most divided families, for destroying the most inveterate imperfections, for acquiring a most pure and ardent love, and for obtaining, in a short time, the most sublime perfection."

Eternal thanks to Jesus Christ, the Wisdom of the Father, for instructing us out of the abundance of His adorable Heart, in a devotion so easy, so fruitful, so dear and pleasing to God!

Relying on the magnificent promises of Jesus Christ—the same yesterday, to-day, and for ever, the Eternal Wisdom who knows what is good for us, and loved us even unto the death of his most bitter cross—let us embrace with ardour this devotion of his own choosing. If we wish to become his familiar friends, to whom he will confide the secrets of his love—if we wish to rise out of deep and inveterate habits of sin; if we wish to be changed into newness of life; if we wish to have influence for good with our neighbour—let us address ourselves to the Sacred Heart of Jesus by acts of *adoration*, of *reparation* for the griefs that wounded his Heart, of *love*, and of *petition* for the graces we need. "Grant me, O Jesus," said St. Ignatius, "your grace and love, and I shall be rich enough."

The Heart of Jesus, inflamed with love for us, is therefore *the object* of this devotion; the reparation of the insults offered to it, *the end;* and a most ardent love of our Lord, and innumerable graces, *the fruit.* What more could be said to one who would but weigh the import of these few words. St. Mechtilde says: "The Son of God appeared to me one day, holding in his hands his own Heart, more

resplendent than the sun, and diffusing rays of light all around; and he gave me to understand that it was from this divine Heart all those graces flowed, which God incessantly poured on men."

Behold then, the inexhaustible fountain of waters springing up into everlasting life. What are the *necessities* of your soul? What do you want *now*, and what do you really want for *most?* "Ask and you shall receive." Ask of the Sacred Heart. Seek there, and you shall find more than you anticipated.

THOUGHTS ON THE SACRED HEART,

WHICH MAY BE USED AS MATTER FOR MEDITATIONS.

I.

THE features which mark his boundless love are thus described in the Canticles: "*Behold he standeth behind our wall*, and clothes himself with his sacred humanity. He renders himself visible through his wounds and bleeding side, looking through these apertures as *through the windows and through the lattices*." We may consider Divine Love residing in the Heart of our Redeemer as a sovereign seated on his throne. Through his wounded side it beholds the hearts of the children of men, never losing sight of them. As those who look through a lattice see without being seen, so the love of this Divine Heart, which may be called the Heart of Divine Love, being in reality its centre, incessantly considers all that passes in ours.—*St. Francis of Sales.*

ASPIRATION.

One thing have I asked of our Lord, that will I seek: to dwell for ever in his Sacred Heart.

II.

My dove in the clefts of the rock! come and contemplate my heart through the aperture of my bleeding side. The Heart of Jesus calls us all to him. "Come you all to me." (*Matt.* xi. 28.) I place no bounds to my promises; my Heart is an inexhaustible source of goodness, which can efface all crimes. "*Come you all to me, and I shall relieve you;* the crimes—the wounds—are yours; the remedy—the cure—is mine."

Come you all to me; my Heart is vast enough for all; the sea of my mercy is boundless enough to receive all sinners who rush into it—to absorb, to drown their offences. "I have found a Physician," you may say now, my soul, "who knows my disease and its cure. I have found what my soul thirsted for; I shall never any more suffer want."

ASPIRATION.

"Lord, give me of that water" flowing from your Heart, "and I shall never thirst."

III.

All the wounds of our Lord are so many gates of salvation open to the whole world; but that of his Heart is the largest.

All his wounds are fountains of grace, but that of his Heart is the clearest and most delicious.

All his wounds are so many purple streams, in which we can plunge all the powers of our soul, to enhance the price of our thoughts, words, and actions; but the wound of the Heart gives them a higher colour, a more lively tinge, a more precious lustre.

All his wounds are so many places of refuge, where the most criminal find shelter; but that of the Heart is the most secure. *Redite prævaricatores ad cor.*

ASPIRATION.

"I have found the Heart of my King, my brother," my kind friend Jesus. "What more can I desire in heaven or on earth?"

IV.

"*My son, give me thy heart.*" Perfect resignation and entire conformity to the divine will, is the most grateful and most acceptable sacrifice that a man can possibly offer to God out of his own stock and treasure. God sets so high a value and esteem upon this holocaust of our heart, that it is this very one thing precisely he demands of us: "*My son, give me thy heart.*" God does not need the gifts, no matter how precious, which we offer: what he most regards is the heart. Our heart cannot be divided and he satisfied. The heart of man is a narrow bed; it cannot contain any besides God alone. Had we a thousand hearts, we ought to offer them all to God, and look upon it as but little in regard of what we stand indebted to him. The love of God consists not in words, but in actions. Jesus Christ, speaking himself of the love he bore his Heavenly Father, says: "That the world may know that I love my Father, and that as the Father hath given me commandment, so do I. Arise, let us go hence." (*John* xiv. 31.) Where was it he went? To suffer death on a cross. Behold the Sacred Heart of Jesus! Adore and imitate.

ASPIRATION.

Heart of Jesus, you sought me when I fled from you; will you fly from me now that I seek you?

V.

The Heart of Jesus is the sweet support of those who worship it. O strong and delightful support! Thanks be to God, the support of creatures has failed me. Such support always fails sooner or later, and that for many reasons. None save God can adequately appreciate our spiritual and corporal distresses. His heart only then can adequately compassionate our miseries. Our distresses may be so long and so complex, so various and so intricate, as to try the patience of our dearest friends. Love only can sustain and pass through all opposition, and that love such as the embrace of Jesus Christ is alone able to inspire. Would you have him in readiness to press you to his bosom in the hour of your distress? Would you have him ready in the hour of fear to whisper, "It is I, be not afraid?" Would you, in your last agony, let fall your head on a pillow such as only he can furnish? O, then, secure now that adorable rest, and accept the invitation, "Come and learn of me, all ye that are meek and humble of heart, and you shall find *rest* for your soul."

ASPIRATION.

"Place me near thee, O Heart of Jesus, and let my enemy fight against me." *Pone me juxta te, et cujusvis manus pugnet contra me.*

VI.

"I sleep, and my heart is watching.' — *Cant.* v. 2.

"I sleep," he says, "and my heart is watching." Ah! had Jesus simply said "I sleep," and no more, his words, far from giving me that delight which they now convey, would but have created inquietude

and alarm. Jesus sleeps, and the devil, my enemy, is awake, and going about like a lion ready to devour me! Jesus sleeps! and my senses, ever on the watch, are brooding over my soul in order to enslave it! Jesus sleeps! who then will keep guard over me? My beloved sleeps! in whom, then, shall I confide? My strength sleeps! who will sustain me? My hope sleeps! in whom shall I hope?

But He who is at once my love, my hope, and my strength, does not leave me long in suspense. "I sleep," he says, "but my Heart is watching." O words of sweet encouragement! That sleep which leaves the heart awake is not a torpid, inert sleep; that sleep in which the heart sleeps not, is not a sleep of forgetfulness. The Heart of Jesus is watching! He can then still love me. The Heart of Jesus is watching! He can then still aid me. That sacred Heart will never want secret words wherewith to instruct me, nor secret delights wherewith to charm me. What matters it if all within him sleep, provided his Heart be watching! His Heart, is it not most especially himself? . . . . . . Sleep, Lord Jesus, I am comforted. Thy Heart is watching!

VII.

So it is, then; the Heart of Jesus neither slumbers nor sleeps. Its love excites it, and keeps it ever in action. It is incessantly watching over my dearest interests—over my mind to enlighten it; over my heart to inflame it with its pure love; over my senses to quiet them; over my thoughts to direct them aright; over my commonest actions to ennoble them; over my entire life to make it divine.

Between the Heart of Jesus, and mine, alas, what a contrast!

When Jesus appears to sleep, His Heart is watching; but I sleep and my heart watches not. My senses are ever wakeful, my passions ever active, my mind is constant excitement. It is my heart that sleeps! O my God! let all within me sleep, all except my heart, for it is upon my heart that Thy divine gaze is ever fixed. *Dominus intuetur cor*—"The Lord looketh at the heart."

Thus let me pass my days, O my God! loving Thee with my heart, adoring Thee with my heart; serving Thee with my heart, and when Thou shalt call me to Thyself, be it mine to exclaim with my last sigh, "I am now about to sleep the sleep of death, but it will not be an utter sleep. My heart shall watch; it shall watch near Thee and in Thee, through a blissful eternity! Amen."

ASPIRATION.

Heart of Jesus, hope of those who die in thee, have mercy on me!

VIII.

How blind am I! I have received wonderful graces that I never thought of; and none the less wonderful because they did not strike any of my senses. I *felt* nothing; I received what would surprise me, did I know it. How blind!—worse than that, I have been and am ungrateful! Perhaps I have been actually dissatisfied—almost displeased with certain graces and signal favours. A little wholesome severity on the part of him who reconciled me to God, disturbed my peace in the very

moment that the angels rejoiced over one sinner doing penance. I am indeed blind and ungrateful! But the Heart of Jesus! O the Heart of Jesus! what consolation it felt—what thanksgiving, what delight, what sorrow for me; sorrow and joy, sorrow that I thought so little about such magnificent favours;—joy that God *at least* was appeased, and reconciled to justify me again. The Heart of Jesus then, has loved for me when I would not love—has thanked God for me fervently when I thanked Him only a little. And now I stand indebted! My debts have accumulated since first I drew breath. The Heart of Jesus has done all these good offices for me, and the time has come to make payment. I owe gratitude, I owe thanksgiving, I owe sorrow, I *owe reparation*—I owe an act of love and thanksgiving for each of those times that the Sacred Heart made those acts for me. Let me look back and remember, and see how often.

ASPIRATION.

Heart of Jesus, wounded for my sins, have mercy on me. Give me, O Jesus, wherewith to pay thee! *Ego vero egenus et pauper sum; Deus adjuva me!*

ACT OF REPARATION IN HONOUR OF THE SACRED HEART.

O MOST amiable and adorable Heart of Jesus, centre of all hearts, glowing with charity, and inflamed with zeal for the interests of thy Father and the salvation of mankind! O Heart, ever sensible of our misery, and ever in motion to redress our evils; the real victim of love in the Holy Eucharist, and a propitiatory sacrifice for sin on the altar of the cross; since the generality of Christians make no

other return for these thy mercies than contempt of thy favours, forgetfulness of their obligations, and ingratitude to thee, the best of benefactors, is it not just that we thy servants, penetrated with a deep sense of such indignities, as far as is in our power, enter on a due and satisfactory reparation of honour to thy most sacred Majesty? Humbled therefore in mind before heaven and earth, we solemnly declare our sincere detestation and abhorrence of such conduct. Inexpressible, we know, was the bitterness with which the multitude of our sins overwhelmed thy tender Heart; insufferable the weight of our iniquities, which pressed thy face to the earth in the Garden of Olives; and insurmountable thy anguish, when, expiring with love, grief, and agony on Mount Calvary, in thy last breath thou wouldst reclaim sinners to their duty and repentance. This we know, O dear Redeemer, and would most willingly redress these thy sufferings by our own, or share with thee in thine.

O merciful Jesus, ever present on our altars, and with a Heart open to receive all who labour and are burdened! O adorable Heart of Jesus, source of true contrition, impart to our hearts the true spirit of penance, and to our eyes a fountain of tears, that we may bewail our sins and those of the world. Pardon, divine Jesus, all the injuries, reproaches, and outrages offered to thee through the course of thy holy life and bitter passion. Pardon all the impieties, irreverences, and sacrileges which have been committed against thee in the sacrament of the Eucharist from its first institution. Graciously receive the small tribute of our sincere repentance, as an agreeable offering in thy sight, in requital for the benefits we daily receive from the altar, where thou art a living

and continual sacrifice, and in union with that bloody holocaust thou didst present to thy eternal Father on Mount Calvary. Divine Jesus, give thy blessing to the ardent desire we now entertain, and the holy resolution we have taken, of ever loving and adoring thee in thy sacrament of love, the Eucharist, thus to repair, by a true conversion of heart, and zeal for thy glory, our past negligences and infidelity. Be thou, O adorable Heart! who knowest the clay of which we are formed, be thou our Mediator with thy heavenly Father, whom we have so grievously offended; strengthen our weakness, confirm our resolution, and with thy charity, humility, meekness, and patience, cover the multitude of our iniquities; be thou our support, our refuge, and our strength, that nothing henceforward, in life or in death, may separate us from thee. Amen.

SPIRITUAL COMMUNION.

[In order to receive the Holy Communion spiritually, nothing more is required than to excite in the heart a fervent and earnest desire to receive it in reality if it were possible. St. Thomas Aquinas teaches that Spiritual Communion consists in an ardent desire to receive Jesus Christ in the most Holy Sacrament, and in an intimate union of affection with him, as if we had actually received him. The holy Council of Trent bestows especial praises upon this kind of Communion, and encourages all the faithful to make it, particularly during holy Mass, when they have not the privilege of receiving the Blessed Sacrament. This Spiritual Communion may be made frequently during the day, even when we are occupied amid the daily distractions of life. We should not omit it when we make a visit in the church to the most Holy Sacrament.]

O MY Jesus, I believe that thou art truly present in this most Holy Sacrament, I love thee above all things, and I desire thee with my whole soul, but since I cannot now receive thee sacramentally, come at least spiritually into my heart. I embrace thee as if thou wert already come: I unite myself entirely to thee. Never suffer me to be separated from thee.

OFFERING TO THE SACRED HEART.

I [N.], desirous to make the best return in my power for thy benefits, and the most ample atonement for my transgressions, give thee my heart, and consecrate my whole being to thee, O amiable Jesus; and I purpose, with the assistance of thy grace, never more to offend thee.

ACTS OF ADORATION TO THE SACRED HEART OF JESUS.

I.—*The Word was made flesh, and dwelt amongst us.*

ETERNAL Word, made man for the love of us, humbly prostrate at thy feet, we adore thee with our whole mind, and with the most profound veneration. To make amends for our ingratitude for so great a benefit, we unite in sincerity of heart with all those who love thee, and offer thee our most humble and affectionate thanksgivings. Deeply sensible of that excess of humility, goodness, and sweetness which we acknowledge in thy divine Heart, we petition thee for thy grace to imitate these virtues, so pleasing to thee.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

II.—*He was crucified for us.*

JESUS, our admirable Redeemer, humbly prostrate at thy feet, we adore thee with our whole mind

and with the most profound veneration. To testify the grief which we feel for our past insensibility to all the outrages and sufferings which thy most loving Heart made thee endure for our salvation, in thy bitter passion and death, we unite in sincerity of heart with all those who love thee, in order that we may thank thee with our whole soul. We admire the infinite patience and generosity of thy divine Heart, and petition thee to replenish our hearts with that spirit of Christian mortification, which may make us courageously embrace sufferings, and fix our great consolation and all our glory in thy cross.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

III.—*Thou hast given them bread from heaven, which abounds with all delights.*

O JESUS, inflamed with love of us, humbly prostrate at thy feet, we adore thee with our whole mind, and with the most profound veneration. In order to make atonement for the outrages which thy divine Heart daily receives in the most blessed Sacrament of the altar, we unite in sincerity of heart with all those who love thee, and render thee the most affectionate thanksgiving. We love, in thy divine Heart, that intensely-burning love which thou entertainest for thy eternal Father, and humbly beseech thee to inflame our hearts with an ardent love of thee and of our neighbour.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Finally, O most amiable Jesus, we beseech thee, by the sweetness of thy most Sacred Heart, to convert sinners, to comfort the afflicted, to assist the agonis-

ing, and to afford relief to the holy souls suffering in purgatory. Unite our hearts in the bonds of true peace and charity, deliver us from an unprovided death, and grant that we may die in holiness and tranquillity of mind. Amen.

V. Heart of Jesus, burning with love of us.
R. Inflame our hearts with love of thee.

LET US PRAY.

GRANT, we beseech thee, Almighty God, that we who glory in the most Sacred Heart of thy beloved Son, and bear in mind the exceeding great benefits of his charity towards us, may delight in the good conferred on us, and enjoy its effects: through the same Christ our Lord. Amen.

O divine Heart of Jesus, I adore thee with all the powers of my soul; I consecrate them to thee for ever, with all my thoughts, words, and actions, and my whole self. I desire to adore thee, to love thee, and to glorify thee, in the same manner, as far as possible, as thou dost adore, love, and glorify thy eternal Father. Be thou, I beseech thee, the restorer of my weakness, and the protector of my life, my refuge, and my asylum at the hour of death. I conjure thee, by the sighs and the anguish which thou didst endure for me during the whole course of thy mortal life, to grant me a true contrition for my sins, a contempt of earthly things, an ardent desire of eternal glory, a confidence in thy infinite merits, and final perseverance in thy grace.

O Heart of Jesus, all love, I offer thee these humble prayers for myself, and for all those who unite in spirit with me in adoring thee. Vouchsafe, through thy infinite goodness, to receive and hear them;

above all, for him who among us shall first depart from this mortal life. O amiable Heart of my Saviour, pour down upon him, in the agony of death, thy interior consolations; receive him into thy sacred wounds; purify him from every defilement in this furnace of love, that thou mayst grant him admittance into thy glory, where he may become intercessor, before thy presence, for all those who remain in this exile.

O most holy Heart of my dearly beloved Jesus, I desire to renew and to offer thee these acts of adoration, and these prayers, every moment I breathe, to the end of my life, for myself, a miserable sinner, and for all who are associated with me to adore thee. I recommend to thee, O my Jesus, the holy Catholic Church, thy beloved spouse, and our true mother; also, the souls who are suffering in purgatory, and all poor sinners, the afflicted, the agonizing, and all mankind. Do not permit thy blood, poured out for them, to become useless to them. Vouchsafe, finally, to apply it for the relief of the souls in purgatory, and for those in particular who, during life, were wont devoutly to adore thee.

O most amiable heart of Mary, the most pure of all hearts of creatures, and the most replete with the love of the Heart of Jesus, at the same time most merciful towards us, poor sinners, obtain for us, from the Heart of our Redeemer, the graces we ask of thee. Mother of mercy, one look from thee, one only movement of thy heart, burning with love for that of Jesus, thy divine Son, can fully console us. Grant us, therefore, this favour; and then this divine Heart of Jesus, through the filial love which it bore, and always will bear towards thee, shall not fail to hear and answer our request. Amen.

PRAYER TO THE SACRED HEART WHEN THE CLOCK STRIKES.

St. Gertrude.

O MOST sweet Jesus, I recommend to thy divine Heart all that I have done in the hour that is gone, to be cleansed and purified, and offered to God the Father for his eternal praise. And whatsoever I shall do in the hour that is beginning, I resolve to do simply and purely for the glory of God and for the salvation of all mankind, in union with thy passion. Amen.

TO THE BLESSED SACRAMENT AND SACRED HEART OF JESUS.

BEHOLD, O most loving Jesus, the wonderful extent of thy excessive charity! Thou hast prepared for me, of thy sacred flesh, and most precious blood, a divine banquet, where thou givest me thyself without reserve. Who has urged thee to this excess of love? Assuredly no other than thy own most loving Heart. O adorable Heart of my Jesus, most ardent furnace of divine love, receive my soul into thy most sacred wound, in order that, in this school of charity, I may learn to make a return of love to that God who has given me such admirable proofs of his love.

NINE ASPIRATIONS TO THE SACRED HEART.

HEART of Jesus, perfect adorer of God, teach me to adore the Father with you and by you.

2. Heart of Jesus, burning with love of me, inflame me with your divine love.

3. Heart of Jesus, only victim worthy of God, unite me to your divine sacrifice.

4. Heart of Jesus, overwhelmed with bitterness

for the sins of men, break my heart with sorrow for my sins.

5. Heart of Jesus, sovereignly humble, annihilate my pride.

6. Heart of Jesus, perfect model of meekness, inspire my heart with this salutary virtue.

7. Heart of Jesus, infinitely pure and without stain, give me an inviolable purity of body, mind, and heart.

8. Heart of Jesus, consumed with zeal for the glory of the Father, animate my heart with an ardent zeal for your glory, and my own sanctification.

9. Heart of Jesus, reign for ever in my heart, and grant me the grace to reign one day with you in heaven.

Litany of the Sacred Heart.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus, hypostatically united to the Eternal Word,
Heart of Jesus, sanctuary of the Divinity,
Heart of Jesus, temple of the most Adorable Trinity,

Have mercy on us.

Heart of Jesus, abyss of wisdom,
Heart of Jesus, ocean of goodness,
Heart of Jesus, treasure of wisdom,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, example of all virtues,
Heart of Jesus, most meek,
Heart of Jesus, most pure,
Heart of Jesus, most patient,
Heart of Jesus, most humble,
Heart of Jesus, furnace of love,
Heart of Jesus, source of true contrition,
Heart of Jesus, throne of mercy,
Heart of Jesus, sorrowful in the Garden, even unto death,
Heart of Jesus, spent with a bloody sweat,
Heart of Jesus, saturated with reproaches,
Heart of Jesus, consumed for our sins,
Heart of Jesus, pierced with a lance,
Heart of Jesus, wounded for our sins,
Heart of Jesus, made obedient even unto the death of the cross,
Heart of Jesus, still outraged by men in the adorable sacrament of thy love,
Heart of Jesus, refuge of sinners,
Heart of Jesus, strength of the weak,
Heart of Jesus, comfort of the afflicted,
Heart of Jesus, main strength of the tempted,
Heart of Jesus, perseverance of the just,
Heart of Jesus, salvation of those who hope in thee,
Heart of Jesus, hope of the dying,
Heart of Jesus, sweet support of thy adorers,
Heart of Jesus, our help in all our sorrows,
Heart of Jesus, joy of the blessed,
Heart of Jesus, delight of all the saints,

Have mercy on us.

Lamb of God, who takest away the sins of the world :
Spare us, O Lord Jesus.
Lamb of God, who takest away the sins of the world :
Hear us, O Lord Jesus.
Lamb of God, who takest away the sins of the world :
Have mercy upon us, O Lord Jesus.
Christ, hear us. *Christ, graciously hear us.*

V. O most meek and humble Heart of Jesus, render our hearts like thine.

R. And inflame our hearts with that divine fire which thou camest to kindle on earth.

LET US PRAY.

O GOD, who, out of thy infinite love, hast given to the faithful the most Sacred Heart of thy beloved Son, our Lord, as the object of their tender affection ; grant that we may so love and honour this pledge of thy love on earth, as by it to merit the love of both thee and thy gift, and be eternally loved by thee and this most blessed Heart in heaven : through the same Jesus Christ our Lord. Amen.

Through thy Sacred Heart, O Jesus ! overflowing with all sweetness, we recommend to thee ourselves and all our concerns, our friends, parents, relations, superiors, benefactors, and enemies. Take under thy protection this house, city, and kingdom ; extend this thy care to all such as are under any affliction, and to those who labour in the agony and pangs of death. Cast an eye of compassion on the obstinate sinner, and more especially on the poor suffering souls in purgatory, as also on those who are united with us in the holy confederacy of honouring and worshipping thee. Bless these in particular, O sweet Jesus, and bless them according to the extent of thy infinite goodness, mercy, and charity. Amen.

Four-and-Twenty Acts of Adoration

TO JESUS IN THE BLESSED SACRAMENT,

By way of reparation for all the offences committed against Him by mankind.

JESUS, my Lord and my God, ever adorable! O that I could be present in all the churches throughout the universe, where thou art not adored as thou oughtest to be, and where thy inflamed love is not repaid with the gratitude worthy of thy Majesty! I fly at least in spirit to those holy places, now profaned, and offer on thy altar there all the love and adorations of thy holy Mother, in compensation for the injuries ever done thee by the Jews, by heretics, and bad Christians. *Eternal praise be to the ever Blessed Sacrament of the Altar.*

2. O Jesus, true Sun, that enlightens the church, and raises into a flame the hearts of thy servants! I adore thee; and to repair the sloth, indifference, and tepidity of so many religious persons, who, though favoured with the aspect of so burning a luminary, remain cold, insensible, and inanimate, I offer up to thee all the inflamed desire of the Seraphim. *Eternal praise, &c.*

3. I adore thee, O eternal Wisdom! and to repair the gross ignorance which has caused us to offend thee, I offer up to thee all the knowledge of those most enlightened spirits, the Cherubim. *Eternal praise, &c.*

4. I adore thee, O most meek and merciful God! and to repair all the sins of anger, passion and revenge, highly offensive in thy sight, I offer up to thee the peace, mildness, and tranquillity of the Thrones. *Eternal praise, &c.*

5. I adore thee, O Sacrament of Love! and to repair all the thoughts and criminal desires conceived, even at the very foot of thy altars, I offer up to thee all the pure affections and chaste desires of the Dominations. *Eternal praise, &c.*

6. I adore thee, O immaculate Lamb! that takest away the sins of the world; and to repair all the irreverences, gazing at dangerous objects, and disrespectful postures, during the time of holy mass, I offer to thee the profound respect of the choir of Virtues. *Eternal praise, &c.*

7. I adore thee, O source and origin of all sanctity and innocence! and to repair the abominations committed by wicked men, who consecrate or receive thee in the state of mortal sin, I offer up to thee the profound adorations and holiness of the Powers. *Eternal praise, &c.*

8. I adore thee, Sovereign Lord of the universe! to whom every knee, both in heaven and on earth, should bend, all reverence be paid; and in order to repair the many blasphemies against thy honor, I offer up to thee the praises and homages of the Principalities. *Eternal praise, &c.*

9. I adore thee, Saviour of the world! to whom all fidelity and glory is due; and to repair the sacrilegious communions and treacheries of so many false consciences, I offer up to thee the fervent and faithful zeal of the Archangels. *Eternal praise, &c.*

10. I adore thee, the delight of heaven and earth! and to repair the neglect, indifference, and contempt mankind show of that loving invitation, by which thou callest them to thy sweet embraces in the Holy Eucharist, I offer up to thee the ready obedience, content, and happiness of the Angels. *Eternal praise. &c.*

11. I adore thee, never-failing Bounty and Goodness! and to repair man's offensive diffidence in thy tender mercy, I offer up to thee the steadfast reliance and assurance of the holy Patriarchs in thy promises. *Eternal praise, &c.*

12. I adore thee, most amiable Jesus! and revere the sacred mystery of the blessed Eucharist, revealed by thy divine word, taught by the Church, and proved by miracles; and to repair the doubts men have had of thy real presence in the holy sacrament, I offer up to thee the due submission shown by the Prophets to the divine oracles. *Eternal praise, &c.*

13. I adore thee, most tender and most amiable of all Fathers! and to make reparation for the errors and infidelities of thy own children, I offer up to thee the faith of the Apostles. *Eternal praise, &c.*

14. I adore thee, most loving Shepherd! pattern of true charity! and to make reparation for the designs of revenge conceived in defiance of thy divine prohibitions, I offer up to thee the patience and prayers of the Martyrs in favour of their persecutors. *Eternal praise, &c.*

15. I adore thee, inexhaustible Fund of Treasures and to make reparation for all the robberies committed in thy churches, I offer up to thee the rich and bountiful donations of thy devout servants. *Eternal praise, &c.*

16. I adore thee, O most watchful Advocate! and to make reparation for the many negligences of those who have any duty in the Church to correct the abuses and irreverences there committed against thee, I offer up to thee the exact attention and careful solicitude of holy Bishops and Prelates. *Eternal praise, &c.*

17. I adore thee, O God of infinite Majesty! whom

we can never sufficiently adore and reverence; and to make reparation for all the impious oaths pronounced against thee, I offer up to thee all the pious discourses made in thy honour by the holy Doctors of the Church. *Eternal praise, &c.*

18. I adore thee, most hidden and most humble Divinity! and to make reparation for all the contests, disputes, punctilios of honour, and scandal by which thou hast been offended, I offer up to thee the humility of the holy Confessors. *Eternal praise, &c.*

19. I adore thee, eternal Priest! whose delight is to offer sacrifice; and to make reparation for the insults and affronts done to thy priests, religious, and virgins, I offer up to thee thy own invincible patience, together with the true and fervent zeal of all good Priests and Apostolic Preachers. *Eternal praise, &c.*

20. I adore thee, true Bread of Angels! and to make reparation for the sins committed against thy command of abstinence, I offer up to thee the fasts and temperance of the holy Anchorets. *Eternal praise, &c.*

21. I adore thee, O God of all purity! and to make reparation for all the sins which have hitherto been committed against the virtue of purity, I offer up to thee the modesty and penance of all holy religious men and women. *Eternal praise, &c.*

22. I adore thee, amiable Spouse of our souls! and to make reparation for all the lukewarmness and indifference shown by many, particularly in time of holy communion, I offer up to thee the raptures and ecstacies of holy virgins. *Eternal praise, &c.*

23. I adore thee, most worthy object of the love and affection of men and angels! and to repair the profanations committed in thy churches by the effu-

sion of so much innocent blood, as also to make some atonement for the poor and indigent manner thou art entertained there, I offer up to thee the piety of all the blessed Saints, and the distress and want in which thy persecuted servants were. *Eternal praise, &c.*

24. I adore thee, Son of the ever-glorious Virgin! and to make a general reparation, as much as lies in my power, for all the indignities thou hast suffered from men, since the institution of this adorable mystery, I have recourse to thy holy Mother, looking upon her as, under thee, the greatest and most secure refuge of sinners.

O Queen of heaven and earth! hope of mankind, who adorest thy divine Son incessantly, I entreat thee, that since I have the honour to be of the number of thy children, thou wouldst interest thyself in our behalf, and make satisfaction for us, and in our name, to our eternal Judge, by rendering to him the duties we ourselves are incapable of performing. Amen. *Eternal praise, &c.*

[Will you permit me, devout soul, to recommend to your piety another most easy practice. You have, perhaps, a number of friends, and those equally engaged with you in this holy devotion. Take to yourself some of these acts, divide the others amongst these your friends. Let each recite daily, and offer up to God the acts allotted: nothing can be more agreeable to the amiable and offended Heart of your divine Saviour, or more satisfactory for so many offences daily committed against him.]

Five Acts of Virtue

To be performed by those to whose lot they shall fall.

ACT OF ADORATION.

ADORABLE Heart of Jesus, hypostatically united to the Eternal Word! ever present in the Holy Eucharist, receive my homage and the tribute of adoration which I here bring, prostrate at the throne of thy glory.

Mayst thou ever be reverenced and adored by all creatures; may the raising of hands, bending of knees, prostrations of body, practised in our devotions; may the prayers, vows, and sacrifices of thy servants, be ever agreeable and acceptable to thee. May the angels in heaven ever adore thee, and may the hearts of all the faithful, especially that of the most blessed Virgin, ever breathe out in thy honour a most sweet odour and perfume of love, esteem, and respect.

Sweet Jesus! receive this act of adoration. May it be acceptable in thy sight from my hands, and those of thy servants of this Association, whom I particularly recommend to thee. Amen.

ACT OF THANKSGIVING.

MOST munificent Heart of Jesus, hypostatically united to the Eternal Word! ever present in the Holy Eucharist, receive my homage, and the tribute of thanksgiving which I here bring, prostrate at the throne of thy bounty.

In the joy of my heart I render thee thanks for all thy favours. Ye creatures of God brought forth from nothing; ye children of men, created, redeemed, and sanctified, praise and magnify your great Bene-

factor; but chiefly thou, O immaculate and most pure Virgin! preserved from all spot and blemish, enriched with the fulness of grace, exalted above the nine choirs of angels, and next in dignity to the throne of God, extol, praise, and glorify this munificent dispenser of all good gifts.

May thy name, O most bountiful God! be ever blessed; mayst thou be ever praised, and may thy bounty be ever glorified.

Sweet Jesus! receive these my thanks. May they be acceptable in thy sight from my hands, and those of thy servants of this Association, whom I particularly recommend to thee. Amen.

ACT OF LOVE.

MOST amiable Heart of Jesus, hypostatically united to the Eternal Word! ever present in the Holy Eucharist, receive my homage, and the tribute of love which I here pay, prostrate at the throne of thy charity.

Be thou ever, O sacred Heart! obeyed and loved by all creatures, even as man is always cherished and loved by thee. Thou hast settled thy affections upon him, and with him thou hast ever desired to dwell. O that I could love thee as thou deservest, and as thou art loved by the angels and saints in heaven; at least with a love, if not corresponding to thy favours, equal however in some measure to the greatness of the obligation I lie under. Ye Cherubim and Seraphim! ye thrice happy citizens of the heavenly Jerusalem! and principally thou, O most pure Virgin Mother! supply by thy love whatever is wanting in mine. May thy goodness, O Jesus! be ever praised, magnified, and exalted: mayst thou ever reign as King, Lord, and Sovereign over all

hearts, and may thy amiable Heart draw all hearts to thee.

Sweet Jesus! receive this act of love, May it be acceptable in thy sight from my hands, and those of thy servants of this Association, whom I particularly recommend to thee. Amen.

ACT OF ATONEMENT FOR SIN.

MOST compassionate Heart of Jesus, hypostatically united to the Eternal Word! ever present in the holy Eucharist, receive my homage, and the tribute of atonement for sin which I here pay, prostrate at the throne of thy justice.

What have we hitherto been doing, my God? Thou hast bestowed on us most signal favou s, even to the surprise of heaven itself, and these without any merit on our part, even while we offended thee; and as thou lovest us beyond measure, so without measure thou continually heapest thy blessings upon us. For all these what return have we made? what ingratitude have we not shewn? O God of pity and compassion! cast the eye of thy mercy on our present repentance, or rather look not on us; look on the blessed spirits in thy heavenly court, and especially on the ever faithful Virgin; look on thy devout servants, who always obey thy commands, hearken to thy inspirations, and follow thy directions. These will intercede with thee in our behalf; these will atone for our sins, plead our cause, and obtain pardon for past neglects. These will keep us firm and unalterable in our present purposes and resolutions of loving and serving thee more fervently hereafter.

Sweet Jesus! receive this act of atonement for sin. May it be acceptable in thy sight from my hands,

and those of thy servants of this Association, whom I particularly recommend to thee. Amen.

ACT OF PETITION.

MOST bountiful Heart of Jesus, hypostatically united to the Eternal Word! ever present in the Holy Eucharist, receive my homage, and the tribute of prayer which I here offer, prostrate at the throne of thy mercy.

To whom, my God! can I address my petition with equal confidence? Thy care watched over me from all eternity; in time thy indulgence drew me out from my non-existence; thy goodness preserves me every moment of life, and thy munificence supports, feeds, and nourishes me. But still, my Lord and Creator! I am environed with a world of enemies, who continually disturb the quiet and peace of my mind interiorly, and exteriorly assault my weakness with violence. I am tempted to cry out a thousand times in the day: *Save us, O Lord! we perish.* Open then a sanctuary into which I may retire; a refuge, where I may be covered against the attacks of my enemies; a harbour, where, after escaping from the tempestuous waves, I may repose.

Thou hast granted the Sacred Heart of Jesus unto us, and in it thy servants have found these advantages.

The Associates of the Sacred Heart have a particular right and title to this holy and safe retreat; give them then a distinguished place in it. Thou, O Virgin Mother! enforce my petition by thy powerful mediation.

Sweet Jesus! receive this my prayer! May it be acceptable in thy sight from my hands, and those of thy servants of this Association, whom I particularly recommend to thee. Amen.

Act of Consecration

TO THE SACRED HEART OF JESUS.

TO thee, O sacred Heart of Jesus! I devote and offer up my life, thoughts, words, actions, pains, and sufferings. May the least part of my being be no longer employed, save only in loving, serving, honouring, and glorifying thee. Wherefore, O most sacred Heart! be thou the sole object of my love, the protector of my life, the pledge of my salvation, and my secure refuge at the hour of my death. Be thou, O most bountiful Heart! my justification at the throne of God, and screen me from his anger, which I have so justly merited. In thee I place all my confidence; and convinced as I am of my own weakness, I rely entirely on thy bounty. Annihilate in me all that is displeasing and offensive to thy pure eye. Imprint thyself like a divine seal on my heart, that I may ever remember my obligations, never to be separated from thee. May my name also, I beseech thee by thy tender bounty, ever be fixed and engraved in thee, O Book of Life! and may I ever be a victim consecrated to thy glory, ever burning with the flames of thy pure love, and entirely penetrated with it for all eternity. In this I place all my happiness, this is all my desire, to live and die in no other quality, but that of thy devoted servant. Amen.

Act of Consecration

TO THE IMMACULATE HEART OF MARY.

O HOLY Mother of God, glorious Queen of Heaven and earth! I choose thee this day for my mother,

my queen, and my advocate at the throne of thy divine Son. I acknowledge thee, after God, as my refuge, my asylum, and my hope; I consecrate myself to thee from this moment and for ever; I place my destiny in thy hands. Accept the offering I make of my heart, mind, will, actions, health, liberty, and life; of all that I am and have in the world. Penetrated with the sentiments which faith and piety inspire towards thee, I desire henceforward to receive every favour through thee; I will ask all graces through thy intercession, offer prayers through thy hands, practise virtue in imitation of thee, and according to the grand model thou hast left us. Obtain for me the abundant graces of which I stand in need; take compassion on my miseries, and be to me a tender mother. It is thy child who claims thy succour; can I seek it in vain? Protect me, holy Virgin, during life; but especially at the hour of death, support me in the anguish of my last combat; and when I shall have yielded my last breath, place my soul in the hands of my Creator, that I may adore, bless, and praise him with thee, for ever in glory.

Ye choirs of Angels! witnesses of this my oblation! bear me up in the day of judgment, and next to Jesus and Mary, be ye propitious to me, should the enemy of my salvation have any claim upon me. Obtain for me at present a true repentance, and those graces I stand in need of for the gaining of life everlasting. Amen.

Reparation of Honour

TO THE IMMACULATE HEART OF MARY.

MOTHER of God, most worthy! whose sanctity and sublime merit surpass the comprehension

even of the angels themselves, how great is the maternal tenderness of thy heart towards mankind! how great thy favours! how unworthy our acknowledgment, our gratitude, our return. Our souls are penetrated with grief at the consideration of the many injuries thou receivest from infidels and wicked Christians, by the profanation of the altars dedicated to thy name, by execrable blasphemies vomited out against thy maternal virginity, sanctity, and integrity, but especially from the anguish with which those sinners load thee, who, heaping sin upon sin, against thy divine Son, draw down vengeance and damnation on their own souls; all which bring sorrow on thy tender love and compassion. Thus affected, and upon this consideration, we cast ourselves at thy sacred feet, and, though the greatest of sinners, most unworthy and least corresponding with the graces we have received, we here enter our protest against such ungrateful conduct, and beseech thee, O sacred Virgin, more than martyr, to accept the same as a reparation of honour. Pardon our past offences and indignities; pardon those of mankind. Prostrate in like manner before thee, make us, sinners as we are, sensible of the favours thou hast conferred upon us; and being truly contrite for the past, may we, by thy aid and assistance, break the chains of our former thraldom and slavery, live henceforward in thy favour, and in the happy liberty of the children of God. May this our act and deed, O Saviour of the world, as we can do nothing more agreeable to thee than to show our love and gratitude to thy blessed Mother, may it be approved and confirmed by thy blessing and authority. Amen.

DEVOTIONS TO

The Sacred Passion of our Lord.

"I live in the faith of the Son of God, who loved me and delivered himself up for me."—*St. Paul*, *Gal.* ii. 20.

"Surely he hath borne our infirmities and carried our sorrows. He was wounded for our iniquities, he was bruised for our sins. And we like sheep have gone astray; every one hath turned aside into his own way; and the Lord hath laid upon him the iniquity of us all."—*Isaias*, liii.

"There is nothing which is more efficacious for curing the wounds of our conscience, or enkindling in our hearts the fervent love of Jesus Christ, than continually to meditate on his sorrows and sufferings."—*St. Bernard.*

HOW fervently did St. Augustine pray for the grace of being devout to the Passion of Jesus Christ! "O sweet Jesus! deign to engrave thy wounds in my heart, that thy sorrows and thy love may be ever present to my thoughts. May the remembrance of thy sufferings inspire me with patience under the trials of life; and may the consideration of thy love excite in my soul a corresponding feeling of devoted undying affection."

St. Paul exhorts us to reflect often on the sufferings of our Blessed Redeemer. "Let us," says the Apostle, "run by patience to the fight proposed unto us: looking on Jesus, the author and finisher of faith, who, having joy proposed unto him, underwent the cross, despising the shame, and now sitteth on the right hand of the throne of God. For think diligently upon him who endureth such opposition from sinners against himself, that you be not wearied, fainting in your minds."—*Heb.* xii. Thus does the inspired Apostle call upon us *to think diligently* upon the sufferings of Jesus, in order that we may not fail in

the service of God, but make progress in the way of Christian virtue.

"Let us learn to love Jesus Christ, who is our Saviour, our God, and all our good. For this end, I beseech thee to give every day some time to reflection on his Passion. In it thou wilt find every motive to hope for eternal life and to love God, on which depends our salvation. All the saints have made it their delight to meditate on Jesus Christ in his Passion, and by this means alone they become saints."—*St. Alphonsus.*

Resolve, therefore, now and again to pray like St. Augustine for the grace of devotion to the Passion, and to recite daily some prayer in gratitude to Jesus Christ for all he has done and suffered to save your soul from everlasting torments, and prepare for it a place in the kingdom of heaven.

[Every day, about noon (at your work or employment if you like), say five *Paters* and *Aves* in honour of the sufferings of Jesus and the sorrows of the Blessed Virgin. This devotion is an easy one, and quite within the reach of every Christian, no matter how much occupied; moreover, it has great indulgences attached to it; and lastly, it will help you to be habitually mindful, not only of the sufferings of our Blessed Redeemer, but also (and this too is of much importance) of the sorrows of his most afflicted Mother.]

The Way of the Cross.

A PRAYER TO DIRECT THE INTENTION.

LORD Jesus Christ, Saviour of my soul, I present myself before thee to follow the way of thy Cross and to retrace in spirit that sacred path which was watered with thy adorable blood, during thy painful journey to Mount Calvary. I offer to thee this pious exercise, with the view of gaining the indulgences which the Sovereign Pontiffs have attached to it; and I purpose to pray for all the intentions which they had in view in dispensing so rich a treasure. Grant me, O Lord, the dispositions necessary for obtaining these indulgences, as well for myself as for the souls in purgatory, and in particular for those for whom I design to pray. May I, by this holy exercise, merit thy mercy in this world, so as to secure with those suffering souls, a place in thy eternal kingdom in the life to come. Amen.

And thou, O blessed Mother of God, assist me by thy powerful intercession. Present this my feeble homage to thy divine Son, in reparation of the many injuries he daily receives from bad Christians, and from many impious men, *who deny Him that redeemed them*. Let me participate in that ineffable sorrow which pierced thy most tender soul during the several stages of his passion: that I may reap an abundant fruit from this holy exercise, for the advantage and the benefit of all those for whom I pray. Amen.

While moving towards each Station, a verse of the "Stabat Mater" may be sung.

Stabat Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.

FIRST STATION.

Jesus is sentenced to death by Pilate.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name:

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

OUR gracious Redeemer, after suffering most injurious treatment before Annas and Caiphas, a cruel scourging, and a crown of piercing thorns, is condemned to death. This iniquitous sentence your Jesus accepts with admirable humility. Innocence submits to punishment in order to free the guilty. Reflect that your sins caused his condemnation, and your stubborn impenitence extorted the bloody sentence from Pilate. Purpose now seriously to amend your life; and while you reflect on the horrid injustice of Pilate, who condemns innocence lest he should not appear a friend of Cæsar, with deep conviction of your own guilt, condemn yourself for your many sins of human respect; think how often you have offended God from the fear of displeasing the world; and, turning to your Saviour, address him rather with tears of the heart than expressions of the tongue, in the following prayer:

PRAYER.

O MANGLED victim of my sins, suffering Jesus, I have deserved those bloody stripes, that cruel sentence of death; and yet thou art put to death for me, that I should live for thee! I am convinced that if I desire to please the world, I cannot be thy servant; let me then displease the world and its vain admirers. I resign myself into thy hands. Let

the love of thee take possession of my heart. Let my eyes behold with contempt everything that could alienate my affections from thee. Let my ear be still attentive to thy word. Let me accompany thee through thy painful journey, sighing and imploring mercy.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.

SECOND STATION.

Jesus receives the Cross on his shoulders.

V We adore thee, O Lord Jesus Christ, and bless thy holy name.

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

THIS station represents your amiable Redeemer clad in his usual attire, after his inhuman executioners have stripped him of the purple garment with which he had been clothed, when in mockery and derision they crowned him with platted thorns. The heavy burden of the cross is violently placed on his mangled shoulders. Behold your Saviour, covered with wounds, disfigured with gore, a man of sorrow abandoned by all. With what wonderful patience he

bears the taunts and insults of the Jews! Reflect with confusion on that proud sensibility of yours, which takes fire at the very shadow of contempt; on your discontent and murmurs at the slightest afflictions; your obstinate resistance to the will of Heaven, in the crosses of this life; although these are calculated to lead you, not to Calvary, but to the joys of eternal glory. From your heart unite in the following

PRAYER.

MEEK humble Jesus! my iniquity and perverseness loaded thy shoulders with the heavy burden of the cross. Yet, shameful ingratitude of mine! a vile worm of the earth, I dislike even the appearance of mortification, and shrink from everything that would check the violence of my passions; and if I suffer, it is with murmuring and reluctance. I now, O Saviour of the world, detest my past life, and by thy grace am determined no more to offend thee mortally. Let me only glory in the cross of my Lord, by which the world is crucified to me, and I to the world. Lay then on me the cross of true penance. Let me, for the love of thee, bear the adversities of this life, and cleave to thee inseparably in the bonds of charity. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R Have mercy on us: O Lord have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!

THIRD STATION.

Jesus falls under the Cross for the first time.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name:

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

THIS station represents our Lord Jesus Christ overpowered by the weight of the cross, fainting through loss of blood, and falling to the ground. Contemplate the unwearied patience of that meek Lamb, under the violence and insults of his brutal executioners; while you, impatient in adversity and infirmity, presume to complain, nay, to insult the majesty of heaven by your blasphemies. Purpose here to suppress the sallies of an ill temper; and, beholding your amiable Jesus prostrate under the cross, excite in yourself a just hatred for sin, the cause of that insupportable weight under which your Saviour sank; and thus address your afflicted Jesus:

PRAYER.

ALAS! my Jesus, the violence of thy heartless executioners, the weight of the cross, or rather the more oppressive load of my sins, bend thee to the earth. Exhausted, panting for breath, thou dost not refuse new tortures for my sake; shall I then refuse the light burden of thy commandments? Shall I refuse to do violence to my passions and sinful inclinations? Shall I relapse into the very crimes I have often wept over? O Jesus, stretch out thy hand to my assistance, that I may never more fall into mortal sin, but secure my salvation. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Quæ mœrebat, et dolebat,
Pia Mater, dum videbat
Nati pœnas inclyti.

FOURTH STATION.

Jesus carrying the Cross, meets with his most afflicted Mother.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name:

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

THIS station presents to our contemplation the meeting of the desolate mother and her bleeding Jesus, sinking under the weight of the cross. Consider what pangs rent her soul, when she beheld him covered with blood, dragged violently to the place of execution, reviled and blasphemed by an ungrateful, outrageous rabble. Meditate on her inward feelings—the looks of silent agony exchanged between the Mother and her Son: her anguish in not being permitted to approach and embrace him. Be filled with confusion, that neither the Son's pain, nor the Mother's grief, have softened the hardness of your heart. Approach now, with contrition, and join in the following

PRAYER.

O MARY, I am the cause of thy sufferings: O refuge of sinners, let me share in those bitter pangs which rent thy tender soul when thou didst behold thy Son, covered with wounds and fainting under the cross. Mother of sorrows, let me feel the force of thy grief, that, together with thee, I may mingle my tears with the blood of thy Son. O suffering Jesus! by thy bitter passion, and the deep anguish of thy afflicted Mother, grant me the grace of perseverance. Mother of Jesus, intercede for me! Jesus, look down on me with an eye of pity; and, in the hour of my death, receive me into thy arms.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us; O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Quis est homo qui non fleret,
Matrem Christi si videret
In tanto supplicio?

FIFTH STATION.

Jesus assisted by Simon the Cyrenean in carrying the Cross.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name:

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

THIS station represents Christ fainting, unable to carry the cross. His sacrilegious executioners compel Simon the Cyrenean to carry it, not through

compassion for Jesus, but lest he should expire before they could satiate their vengeance, by nailing him to the cross. Consider here the repugnance of Simon to carry the cross after Christ; and remember that you also reluctantly submit to the cross which Providence has placed on your shoulders. Will you continue to spurn the advice of your Jesus, who invites you to take up your cross and follow him? Will you yet, with shameless ingratitude, refuse the cross sanctified by his sufferings? Offer up devoutly the following

PRAYER.

O SUFFERING Jesus! to what an excess did thy impious executioners carry their cruelty. Seeing thee faint under the cross, and apprehending thy death before they could accomplish their bloody designs, they compelled Simon to aid in bearing thy cross, that on it thou mightest expire in tortures. But why should I complain of the cruelty of the Jews, or the repugnance of Simon? Have I not again crucified him by my crimes? Have I not suffered with fretful impatience the light affliction with which thy mercy visited me? Teach me, now, my Jesus, to detest and deplore my past impatience, and let me, with a willing heart, accompany thee to Mount Calvary; let me live in thee and die in thee. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us; O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Quis posset non contristari,
Christi Matrem contemplari
Dolentem cum Filio

SIXTH STATION.

Veronica presents a Towel to Christ.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name:

R. Because by thy holy cross thou hast redeemed the world.

THE MYSTERY.

THIS station represents the moment when the pious Veronica, moved with compassion on beholding the sacred face of our Redeemer, livid with blows and covered with blood and sweat, presents a towel with which Jesus wipes his face. Consider the heroic piety of this devout woman, who is not intimidated by the presence of the executioners, or the clamors of the Jews; and the benign acknowledgment of Jesus, who leaves the impression of his countenance on the towel. Reflect here, that although you cannot discharge the kind offices of humanity to your Saviour, you have it in your power to discharge them towards his suffering members, the poor. You cannot wipe away the blood and sweat from the face of Jesus; but you can dry up the tears of wretchedness and misery. Examine what returns you have made for the favours your bountiful Jesus has bestowed on you; and, conscious of your ingratitude, address him in the following

PRAYER.

O JESUS, give me tears to weep for my ingratitude. How often have I turned my eyes from thee and thy sufferings, to fix them on the world and its vanities! Let me henceforth be entirely thine. Stamp thy image on my soul, that it may never admit any love incompatible with that which I owe thee. Take

possession of my heart on earth, that my soul may possess thee eternally in glory. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Pro peccatis suæ gentis,
Vidit Jesum in tormentis,
Et flagellis subditum.

SEVENTH STATION.

Jesus falls under the Cross a second time.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name:

R. Because by thy holy cross thou hast redeemed the world.

THE MYSTERY.

THIS station represents our Saviour at the gates of Jerusalem, falling to the ground, through pain and weakness. He is compelled by blows and blasphemies to rise. Consider your Jesus prostrate on the earth, bruised by his fall, and ignominiously treated by an ungrateful rabble. Reflect that your self-love and desire of preference were the cause of your Saviour's humiliation. Implore, then, grace to detest your proud and haughty disposition. It was your repeated sins that pressed him to the ground: will you then sin again, and add to the affliction of your gracious Saviour?

PRAYER.

O MOST holy Redeemer, treated with extreme contempt, and led out to punishment, through the excess of torments and weakness of thy mangled body, thou fallest a second time to the earth. What impious hand has prostrated thee? Alas! my Jesus, I am that impious, that sacrilegious offender! My ambitious pride, my haughty indignation, my contempt of others, humbled thee to the earth. Banish for ever from my mind the spirit of pride; teach me humility; that detesting all vanities, I may be ever united with thee, my meek and humble Jesus. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Vidit suum dulcem Natum
Moriendo desolatum,
Dum emisit spiritum.

EIGHTH STATION.

Jesus consoles the Women of Jerusalem, who wept over him.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name.

R. Because by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

THIS station represents the place where several devout women, meeting Jesus, and beholding him

wounded and bathed in his own blood, shed tears of compassion over him. Consider the excessive love of Jesus, who, though languishing through the multitude of his torments, is nevertheless attentive to console the women who wept over him. They heard that merciful consolation from the mouth of Jesus: "Weep not over me, but over yourselves and your children; weep for your sins, the sources of my afflictions." Yes, my soul! I will obey my suffering Lord, and pour out tears of compunction. Nothing is more eloquent than the voice of the tears which flow from the horror of our sins. Let us address him in the following

PRAYER.

O JESUS! only begotten Son of the Father! who will give water to my head, and a fountain of tears to my eyes, that I may day and night weep and lament my sins, I humbly beseech thee, by those tears of blood thou didst shed for me, to soften my flinty bosom, that tears may plentifully flow from my eyes, and contrition rend my hardened heart. Cancel my crimes, and render me secure in the day of wrath and examination, when thou wilt come to judge the living and the dead, and to demand a rigorous account of thy blood. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us; O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.

NINTH STATION.

Jesus falls under the Cross a third time.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name.

R. Because by thy holy cross thou hast redeemed the world.

THE MYSTERY.

THIS station represents the foot of Mount Calvary where Jesus Christ, quite destitute of strength, falls a third time to the ground. The anguish of his wounds is renewed. Consider here the many injuries and blasphemous derisions thrown out against Christ to compel him to rise and hasten to the place of execution, that his inveterate enemies might enjoy the bloody satisfaction of beholding him expire on the cross. Consider that by your sins you daily hurry him to the place of execution. Approach, then, in thought, to the foot of Mount Calvary, and cry out, accursed weight of sin that prostrated my Saviour, and had long since buried me in the flames of hell, if his mercy and the merits of his passion had not preserved me!

PRAYER.

O AMIABLE Jesus, I return thee endless thanks for not permitting me, an ungrateful sinner, as thou hast permitted thousands, less criminal, to die in my sins. I have added torments to thy torments, by heaping sin on sin. Kindle in my soul the fire of charity; maintain it with thy continual grace until, delivered from this body of death, I can enjoy the liberty of the children of God, and of thy coheirs. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

TENTH STATION.

Jesus is stripped of his Garments and offered Vinegar and Gall.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name.

R. Because by thy holy cross thou hast redeemed the world.

THE MYSTERY.

THIS station represents how our Lord Jesus Christ ascended Mount Calvary, and was stripped of his garments by his inhuman executioners, the skin and congealed blood torn off with them, and his wounds renewed. Consider the confusion of the modest Lamb, exposed to the contempt and derision of an insulting rabble. They present him with vinegar and gall. Condemn here that delicacy of taste, that sensual indulgence with which you have flattered your sinful body. Pray here for the spirit of mortification. Think how happy you would die, if, stripped of the world and its attachments, you could expire covered with the blood and partaking in the confusion of your Redeemer.

PRAYER.

SUFFERING Jesus! I behold thee stripped of thy garments, thy old wounds renewed, and new ones added to the old. I behold thee in the presence of thousands, exposed to the inclemency of the weather, cold, trembling from head to foot, insulted by the blasphemous derisions of the spectators. Strip, thou mangled Lamb of God, my heart of the world and its deceitful affections. Divest my soul of its habits and sensual indulgence. Imbitter the poisoned cup of pleasure, that I may dash it with contempt from my lips, and through Christian mortification arrive at thy never-fading glory. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.

ELEVENTH STATION.

Jesus is nailed to the Cross.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name.

R. Because by thy holy cross thou hast redeemed the world.

THE MYSTERY.

THIS station represents the place where Jesus Christ, in the presence of his afflicted mother, is

stretched on the cross and nailed to it. How insufferable the torture, the nerves and sinews being rent by the nails! Consider the exceeding desolation, the anguish of the tender Mother, eye-witness to this inhuman punishment of her beloved Jesus. Generously resolve, then, to crucify your criminal desires, and nail your sins to the wood of the cross. Contemplate the suffering resignation of the Son of God to the will of his Father, while you are impatient in trifling afflictions, in trivial disappointments. Purpose henceforth to embrace your cross with ready resignation to the will of God, and address Him in the following

PRAYER.

PATIENT Jesus! meek Lamb of God, who didst declare, "when I shall be exalted from the earth, I will draw all things to myself," attract my heart to thee, and nail it to the cross. I now renounce and detest my past impatience. Let me crucify my flesh with all its concupiscences and vices; here burn, here cut, but spare me for eternity. I throw myself into the arms of thy mercy. Thy will be done in all things. Grant me resignation, grant me thy love; I desire no more. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide

TWELFTH STATION.

Jesus is exalted on the Cross and dies.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name.

R. Because by thy holy cross thou hast redeemed the world.

THE MYSTERY.

THIS station represents the place where Jesus Christ was publicly exalted on the cross, between two thieves, who were executed with the innocent Lamb. Consider here the confusion of your Saviour, exposed to the profane view of a blasphemous multitude. Imagine yourself at the foot of the cross. Behold that sacred body, streaming blood from every part. Contemplate the divine countenance, pale and languid, the heart throbbing in the last pangs of agony; the soul on the point of separation. Charity triumphs over his agony; his last prayer asks forgiveness for his inveterate enemies. "Father, forgive them; they know not what they do." His clemency is equally extended to the penitent thief: "This day thou shalt be with me in Paradise." He recommends in his last moments his disconsolate mother to his beloved St. John; he recommends his soul to his heavenly Father; and bowing down his head, resigns his spirit. Turn your eyes on this bloody portrait of charity. Number his wounds, wash them with tears of sympathizing love. Behold the arms extended to embrace you. Loving Jesus! thou didst die to deliver us from eternal captivity.

PRAYER.

O SUFFERING Son of God! I now behold thee in the last convulsive pangs of death; thy veins

opened, thy sinews torn, thy hands and feet distilling blood. I acknowledge, most loving Jesus! that my reiterated offences have been thy merciless executioners, the cause of thy bitter sufferings and death. Yet, Godof mercy! look on my sinful soul bathed in the precious blood. Let me die to the vanity of the world, and renounce its false pleasures. Thou didst pray, my Jesus! for thy enemies; I forgive mine; I embrace them in imitation of thy charity: I bury my resentment in thy wounds. Shelter me, in the day of wrath, in the sanctuary of thy side. Let me live, let me die united to thee, my crucified Redeemer. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.

THIRTEENTH STATION.

Jesus is taken down from the Cross.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name.

R. Because by thy holy cross thou hast redeemed the world.

THE MYSTERY.

THIS station represents the moment when Christ's most sacred body is taken down from the cross

by Joseph and Nicodemus, and laid in the bosom of his weeping mother. Consider the sighs and tears of the Virgin Mother; with what pangs she embraced the bleeding remains of her beloved Son. Here unite your tears with those of this disconsolate mother. Reflect that your Saviour would not descend from the cross, until he consummated the work of redemption. Hence learn constancy in your pious resolutions; cleave to the standard of the cross. Consider with what purity that soul should be adorned, which receives, in the blessed sacrament of the Eucharist, Christ's most sacred body and blood.

PRAYER.

AT length, O blessed Virgin, Mother of sorrows, you are permitted to embrace your beloved Son. But alas! the fruit of your immaculate womb is mangled. From the crown of his head to the sole of his foot, there is no soundness in him. Yes, the infernal fury of the Jews has at length triumphed; yet we renew their barbarity, crucify him by our sins, inflicting new wounds. Most afflicted Mother of my Redeemer, I conjure you, by the pains and torments you suffered in the common cause of salvation, to obtain for me, by your powerful intercession, the pardon of my sins, and grace to deplore, with a sympathizing feeling, your and your Son's sufferings. As often as I appear at the holy sacrifice of the Mass, let me embrace thee, O my Jesus, in the interior of my heart. May I worthily receive thee as the sacred pledge of my salvation. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Juxta crucem tecum stare,
Et me tibi sociare
In planctu desidero.

FOURTEENTH STATION.

Jesus is laid in the Holy Sepulchre.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name.

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

This station represents Christ's sepulchre, where his blessed body was laid with piety and devotion. Consider the feelings of the Virgin; tears streaming from her eyes, her bosom heaving sighs. What melancholy, what wishful looks she cast on that monument, where the treasure of her soul, her Jesus, her all, lay entombed. Here lament your want of contrition for your sins, and humbly adore your deceased Lord, who, poor even in death, is buried in another's tomb. Blush at your dependence on the world, and the eager solicitude with which you labour to grasp its perishable advantages. Despise henceforth the world, lest you perish with it.

PRAYER.

MOST loving Jesus! for my salvation thou didst perform the painful journey of the cross, I adore thee reposing in the holy sepulchre. Let me press the footsteps marked by thee, gracious Redeemer: the paths which, through the thorns of life, conduct

to the heavenly Jerusalem. Would that thou wert entombed in my heart, that, being united to thee, I might rise to a new life of grace, and persevere to the end. Grant me, in my last moments, to receive thy precious body as the pledge of immortal life. Let my last words be Jesus and Mary, my last breath be united with thy last breath on the cross; that with a lively faith, firm hope, and ardent love, I may reign with thee for ever and ever.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Virgo virginum præclara,
Mihi jam non sis amara;
Fac me tecum plangere.

CONCLUSION.

COMPASSIONATE Jesus! behold with eyes of mercy this devotion I have endeavoured to perform in honour of thy passion and death, in order to obtain remission of my sins, and of the pains incurred by them. Accept of it for the salvation of the living, and the eternal repose of the faithful departed, particularly for those for whom I offer it. Do not, O Jesus, suffer the ineffable price of thy blood to be paid in vain, or my miserable soul, ransomed by it, to perish. The voice of thy blood cries louder for mercy than my crimes for vengeance. Have mercy, then, O Lord, have mercy, and spare me for thy mercy's sake. Amen.

On returning to the Altar, recite the following prayers:

Ant. Christ became obedient for us unto death, even the death of the cross.

V. By thy holy cross deliver us, O God.

R. From all our enemies.

LET US PRAY.

LOOK down, we beseech thee, O Eternal Father, on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross; who liveth and reigneth, one God, in unity with thee and the Holy Ghost, for ever and ever.

R. Amen.

Ant. O all ye that pass by the way, attend, and see if there be grief like unto my grief.

V. Pray for us, O most sorrowful Mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY:

WE beseech thee, O Lord Jesus Christ, that the Blessed Virgin Mary, who, during thy bitter passion, had her most holy soul pierced with the sword of sorrow, may effectually intercede for us with thy clemency, both now and at the hour of death: who livest and reignest, one God with the Father and the Holy Ghost, for ever and ever.

R. Amen.

Then may be added for the Dead, if desired, the following:

Ant. It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

LET US PRAY.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that, through pious supplications, they may obtain the pardon which they have always desired: who livest and reignest, one God, for ever and ever.

R. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

ANOTHER DEVOUT METHOD

OF

The Stations of the Cross.

MY Lord Jesus Christ, thou hast made the journey to die for me with love unutterable, and I have so many times unworthily abandoned thee; but now I love thee with my whole heart, and repent sincerely for having ever offended thee. Pardon me, my God, and permit me to accompany thee on this journey. Thou goest to die for love of me. I wish also, my beloved Redeemer, to die for love of thee. My Jesus, I will live and die always united to thee.

STATION I.

Jesus is condemned to Death.

V. We adore thee, O Christ, and praise thee [*Genuflect.*]

R. Because by thy holy Cross, thou hast redeemed the world.

CONSIDER how Jesus, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the Cross.

My adorable Jesus, it was not Pilate; no, it was my sins that condemned thee to die. I beseech thee, by the merits of this sorrowful journey, to assist my soul in her journey towards eternity. I love thee, my beloved Jesus; I love thee more than myself. I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always; and then do with me what thou wilt.

Pater, Ave, Gloria.

STATION II.

Jesus is made to carry his Cross.

V. We adore thee, &c.

CONSIDER how Jesus, in making this journey with the Cross on his shoulders, thought of us, and offered for us, to his Father, the death he was about to undergo.

My most beloved Jesus, I embrace all the tribulations thou hast destined for me until death. I beseech thee, by the merits of the pain thou didst suffer in carrying thy Cross, to give me the necessary help to carry mine with perfect patience and resignation. I love thee, Jesus, my love, above all things. I repent, [*as at the end of First Station.*]

Pater, Ave, Gloria.

STATION III.

Jesus falls the first time under his Cross.

V. We adore thee, etc.

CONSIDER this first fall of Jesus under his Cross. His flesh was torn by the scourges, his head crowned with thorns, and he had lost a great quantity of blood. He was so weakened he could scarcely walk, and yet he had to carry this great load upon his shoulders. The soldiers struck him rudely, and thus he fell several times.

My Jesus, it is not the weight of the Cross, but of my sins, which has made thee suffer so much pain. Ah, by the merits of this first fall, deliver me from the misery of falling into mortal sin. I love thee, O my Jesus! I repent, etc.

Pater, Ave, Gloria.

STATION IV.

Jesus meets his afflicted Mother.

V. We adore thee, etc.

CONSIDER the meeting of the Son and the Mother, which took place on this journey. Their looks became so many arrows to wound those hearts which loved each other so tenderly.

My sweet Jesus, by the sorrow thou didst experience in this meeting, grant me the grace of a truly devoted love for thy most holy Mother. And thou, my Queen, who wast overwhelmed with sorrow, obtain for me by thy intercession a continual and tender remembrance of the passion of thy Son. I love thee, Jesus, my love, above all things. I repent, etc.

Pater, Ave, Gloria.

STATION V.

The Cyrenean helps Jesus to carry his Cross.

V. We adore thee, etc.

CONSIDER how the Jews, seeing that at each step Jesus was on the point of expiring, and fearing he would die on the way, when they wished him to die the ignominious death of the Cross, constrained Simon the Cyrenean to carry the Cross after our Lord.

My most beloved Jesus, I will not refuse the Cross as the Cyrenean did: I accept it, I embrace it. I accept in particular the death thou hast destined for me, with all the pains which may accompany it; I unite it to thy death, I offer it to thee. Thou hast died for love of me; I will die for love of thee. Help me by thy grace. I love thee, Jesus, my love, above all things. I repent, etc.

Pater, Ave, Gloria.

STATION VI.

Veronica wipes the face of Jesus.

V. We adore thee, etc.

CONSIDER how the holy woman Veronica, seeing Jesus so ill-used, and his face bathed in sweat and blood, presented him with a towel, with which he wiped his adorable face, leaving on it the impression of his holy countenance.

My most beloved Jesus, thy face was beautiful before, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. My soul also was once beautiful, when it received thy grace in baptism; but, alas! I have disfigured it since by my sins; thou alone, my Redeemer, canst restore it to its former beauty. Do this by thy passion, O Jesus. I repent, etc.

Pater, Ave, Gloria.

STATION VII.

Jesus falls the second time.

V. We adore thee, etc.

CONSIDER the second fall of Jesus under the Cross; a fall which renews the pain of all the wounds of his head and members.

My most sweet Jesus, how many times thou hast pardoned me, and how many times have I fallen again, and begun again to offend thee! Oh! by the merits of this second fall, give me the necessary helps to persevere in thy grace until death. Grant that in all temptations which assail me I may always commend myself to thee. I love thee, Jesus, my love, above all things. I repent, &c.

Pater, Ave, Gloria.

STATION VIII.

Jesus speaks to the Daughters of Jerusalem.

V. We adore thee, etc.

CONSIDER how those women wept with compassion at seeing Jesus in so pitiable a state, streaming with blood as he walked along. "Daughters of Jerusalem," he said, "weep not over me, but weep for yourselves and for your children."

My Jesus, laden with sorrows, I weep for the offences I have committed against thee, because of the pains they have deserved, and still more because of the displeasure they have caused thee, who hast loved me so much. It is thy love, more than the fear of hell, which causes me to weep for my sins. My Jesus, I love thee more than myself. I repent, etc.

Pater, Ave, Gloria.

STATION IX.

Jesus falls the third time.

V. We adore thee, etc.

CONSIDER the third fall of Jesus Christ. His weakness was extreme, and the cruelty of his executioners excessive, who tried to hasten his steps when he could scarcely move.

Ah, my outraged Jesus, by the merits of the weakness thou didst suffer in going to Calvary, give me strength sufficient to conquer all human respect, and all my wicked passions, which have led me to despise thy friendship. I love thee, Jesus, my love, above all things. I repent, etc.

Pater, Ave, Gloria.

STATION X.

Jesus is stripped of his Garments.

V. We adore thee, etc.

CONSIDER the violence with which the executioners stripped Jesus. His inner garments adhered to his torn flesh, and they dragged them off so roughly that the flesh came with them. Compassionate your Saviour thus cruelly treated.

My innocent Jesus, by the merits of the torment thou didst endure, help me to strip myself of all affection to things of earth, in order that I may place all my love in thee, who art so worthy of my love. I love thee, O Jesus, above all things; I repent, etc.

Pater, Ave, Gloria.

STATION XI.

Jesus is nailed to the Cross.

V. We adore thee, etc.

CONSIDER how Jesus, after being thrown on the Cross, extended his hands, and offered to his Eternal Father the sacrifice of his life for our

salvation. These barbarians fastened him with nails, and then, securing the Cross, allowed him to die with anguish on the tree of scorn.

My Jesus, laden with contempt, nail my heart to thy feet, that it may ever remain there to love thee, and never quit thee again. I love thee more than myself. I repent, etc.

Pater, *Ave*, *Gloria*.

STATION XII.

Jesus dies on the Cross.

V. We adore thee, etc.

CONSIDER how Jesus, after three hours' agony on the Cross, consumed with anguish, abandoned himself to the weight of his body, bowed his sacred head, and died.

O my dying Jesus, I kiss devoutly the Cross on which thou didst die for the love of me. I have merited by my sins to die a miserable death, but thy death is my hope. Ah! by the merits of thy death, give me grace to die embracing thy feet, and burning with love for thee. I commit my soul to thy hands. I love thee, O Jesus, above all things. I repent, etc.

Pater, *Ave*, *Gloria*.

STATION XIII.

Jesus is taken down from the Cross.

V. We adore thee, etc.

CONSIDER how our Lord, having expired, two of his disciples, Joseph and Nicodemus, took him down from the Cross, and placed him in the arms of his afflicted Mother, who received him with ineffable tenderness, and pressed him to her bosom.

O Mother of sorrows, for the love of this son, accept me for thy servant, and pray for me. And thou, my Redeemer, since thou hast died for me, per-

mit me to love thee; for I wish but thee, and nothing more. I love thee, my Jesus, above all things. I repent, etc.

Pater, Ave, Gloria.

STATION XIV.

Jesus is placed in the Sepulchre.

V. We adore thee, etc.

CONSIDER how the disciples carried the body of Jesus to bury it, accompanied by his holy Mother, who arranged it in the sepulchre, with her own hands. They then closed the tomb, and all withdrew.

Ah! my buried Jesus, I kiss the tomb that encloses thee. But thou didst rise again the third day. I beseech thee by thy resurrection, make me rise glorious with thee at the last day, to be always united to thee in heaven, to praise thee and love thee for ever. O Jesus, I love thee. I repent, etc.

Pater, Ave, Gloria.

LET US PRAY.

LOOK down, O Lord, we beseech thee, upon this thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of wicked men, and to endure the torments of the Cross. Who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

May our Lord Jesus Christ bless us, who for us was scourged, laden with his Cross, and crucified.

TO THE MOST HOLY VIRGIN IN HER DESOLATION.

HAIL Mary, full of sorrows, the Crucified is with thee: tearful art thou amongst women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of the Crucified, give tears to us, crucifiers of thy Son, now and at the hour of our death. Amen.

SHORT METHOD OF

The Stations of the Cross.

STATION I.

Jesus condemned to death.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

My Jesus, often have I signed thy death-warrant by my sins; save me by thy death from that death eternal which I deserve.

V. Our Father, etc. Hail Mary, etc.

R. Have mercy on us, O Lord.

V. Have mercy on us.

STATION II.

Jesus is laden with the Cross.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

My Jesus, who by thy own will didst take on thee the heavy cross which I made for thee by my sins; O, make me know the weight of them, and sorrow for them ever while I live.

Our Father, etc. Have mercy, etc.

STATION III.

Jesus falls the first time under the Cross.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

My Jesus, the heavy burden of my sins has made thee fall beneath the cross. My Jesus, I loathe them

I detest them; I beseech thee to pardon them; aided by thy grace I will never commit them more.

Our Father, etc. Have mercy, etc.

STATION IV.

Jesus meets His Mother.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

Jesus, most suffering! Mary, Mother, most sorrowful! if for the past by sin I have caused you pain and sorrow, yet by divine grace it shall be so no more, but I will love you faithfully until death.

Our Father, etc. Have mercy, etc.

STATION V.

Simon of Cyrene helps Jesus to carry the Cross.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

My Jesus, happy was that man of Cyrene, who aided thee to bear the cross. Happy shall I be if I too aid thee to bear the cross, by suffering with patience and good-will the crosses thou shalt send me during life. My Jesus, give me grace to do so.

Our Father, etc. Have mercy, etc.

STATION VI.

Jesus and Veronica.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

Jesus, most compassionate, who didst deign to print thy sacred countenance upon the towel with which Veronica wiped the sweat from off thy brows,

print in my soul deep, I pray thee, the lasting memory of thy most bitter pains.

Our Father, etc. Have mercy, etc.

STATION VII.

Jesus falls a second time.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

My Jesus, often have I sinned, and by sin often made thee fall beneath the cross. Help me to use such efficacious means of grace, that I may never fall again into sin.

Our Father, etc. Have mercy, etc.

STATION VIII.

Jesus comforts the Women of Jerusalem.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

My Jesus, who didst comfort the pious women of Jerusalem, who wept to see thee so tormented, comfort my soul with thy mercy, for in thy mercy alone is my sole trust. Oh, may I never frustrate it!

Our Father, etc. Have mercy, etc.

STATION IX.

Again Jesus falls a third time.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

My Jesus, by all the bitter pains thou didst endure, when a third time thou didst fall beneath the heavy cross, oh! never, never let me fall away, but rather let me die than ever mortally sin again!

Our Father, etc. Have mercy, etc.

STATION X.

Jesus stripped and drenched with gall.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

My Jesus, who wast stripped of thy clothes, and drenched with gall, strip me of love for things of earth, and make me loathe all that savours of the world and sin.

Our Father, etc. Have mercy, etc.

STATION XI.

Jesus nailed to the Cross.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

My Jesus, by those agonizing pains thou didst endure when the cruel nails pierced thy tender hands and feet, and fixed them to the cross, O make me ever crucify my flesh with the spirit of true Christian penance.

Our Father, etc. Have mercy, etc.

STATION XII.

Jesus dies upon the Cross.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

My Jesus, three hours didst thou hang in agony upon the cross, and then didst die for me; let me die before I sin again, and if I live, may I live to love thee and serve thee faithfully.

Our Father, etc. Have mercy, etc.

STATION XIII.

Jesus taken from the Cross and laid in Mary's bosom.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

Mary, Mother most sorrowful, the sword of grief pierced thy soul when thou didst see thy dear Son Jesus lying lifeless in thy bosom; ask for me hatred of sin, which was the cause of his death, and made thee suffer so much; and then obtain for me grace to live a true Christian life, and save my soul.

Our Father, etc. Have mercy, etc.

STATION XIV.

Jesus laid in the Tomb.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

My Jesus, with thee in the tomb I desire that I may ever remain as one dead; and if I live, I wish to live only to thee, that so one day I may come with thee to taste the bliss of heaven, the fruit of thy passion and most painful death. Amen.

Our Father, etc. Have mercy, etc.

LET US PRAY.

O GOD, who by the precious blood of thy only-begotten Son didst sanctify the standard of the cross, grant, we beseech thee, that those whose joy is in the same holy cross, may rejoice also everywhere in thy protection: through the same Christ our Lord.

End with one *Pater*, *Ave*, and *Gloria*, for the intention of the Sovereign Pontiff.

Six Prayers of St. Bridget;

To be said in honor of the Sacred Wounds of our Blessed Saviour.

O MOST sweet Lord Jesus Christ, the eternal sweetness of those who love thee; the joy, desire, and firm hope of the hopeless; solace of the sorrowful, and most merciful lover of all penitent sinners; who hast said thy delight is to be with the sons of men, for the love of whom thou didst assume human nature in the fulness of time; remember, O most sweet Lord Jesus, all those sharp sorrows which did pierce thy sacred soul, from the first instant of thy incarnation, until the time of thy sorrowful passion, pre-ordained from all eternity: remember, O most amiable Saviour, all that bitter anguish thou didst suffer, when at thy last supper thou didst wash the feet of thy disciples, didst feed them with the sacred banquet of thy precious body and blood, and most sweetly comforting them, didst foretell them thy ensuing passion; after which, going to Mount Olivet, thou saidst, *My soul is sorrowful unto death.* Remember, I beseech thee, O most sweet Saviour, that bitter grief and anguish which thy sacred soul did suffer when, praying three several times to thy heavenly Father, thou didst sweat water and blood; thou wast betrayed by thy own disciple, apprehended by thy chosen people, accused by false witnesses, unjustly arraigned before three judges, and in thy chosen city, in the Paschal solemnity, in the flourishing age of thy youth, wrongfully condemned, bound, beaten, spurned, spit upon, despoiled of thy garments, and clothed with others in scorn; wast blindfolded, buffeted, spit upon again, bound naked to a pillar, most cruelly scourged, crowned with thorns, struck with a reed, and afflicted with innumerable other torments,

pains, and injuries. O my Lord Jesus, by the memory and merit of all that bitter pain and anguish, before thou breathedst thy last upon the cross, vouchsafe to grant me, before my death, true contrition, entire confession, a flowing fountain of tears, full satisfaction, and plenary remission of all my sins. Amen.

O most gracious Lord Jesus, be propitious to me a sinner.

Our Father, etc. Hail Mary, etc.

O MOST sweet Lord Jesus, ever flowing fountain of heavenly delights, remember, I beseech thee, that grief and sorrow which thou didst suffer when thy cruel enemies, like fierce lions, with furious and dreadful looks, compassing thee round about, did tear off thy hair, spit upon thy sacred face, smite, buffet thee, and with all manner of unheard-of injuries, outrages, and torments, did most cruelly and basely blaspheme, scorn, and affront thee. O most sweet Lord Jesus, by all those most barbarous and inhuman outrages which thou didst suffer, vouchsafe to deliver me from all my enemies, visible and invisible, that, protected under the shadow of thy wings, I may safely arrive at the port of eternal glory. Amen.

O most gracious Lord Jesus, etc.

Our Father, etc. Hail Mary, etc.

O MOST sweet Lord Jesus, omnipotent creator and preserver of the world, and redeemer of mankind, who containest both heaven and earth in thy hand, and whose immensity no bounds can limit: remember, I beseech thee, that bitter pain and anguish which thou didst endure, when the perfidious Jews pierced thy delicate and tender hands and feet with most rough and blunt nails, stretching them forth violently with cords to the holes they had made in the cross,

Thus they heaped dolors upon dolors, most cruelly disjointing all thy bones, breaking all thy veins, and renewing all thy sacred wounds. O most sweet Jesus, by the memory of all these pains and torments on the Cross, vouchsafe to give me thy fear and love, with perfect charity towards my neighbour. Amen.

O most pious Lord Jesus, etc.

Our Father, etc. Hail Mary, etc.

O MOST sweet Lord Jesus, heavenly physician of human nature, and eternal king; remember, I beseech thee, all those bitter pains which thou didst endure in thy sacred members, being raised up upon the cross, with all thy precious body rent and torn, all thy bones being so disjointed, that not one remained in its right place; not having, from the crown of thy head to the soles of thy feet, any part left whole, so that no dolor could be compared to thine; at which time being unmindful of thine own torments, thou didst mercifully pray to thy heavenly Father for thy cruel enemies, saying: *Father forgive them, for they know not what they do.* O most meek and merciful Lord Jesus, by this thy admirable benignity, goodness, love, and mercy, and by all thy bitter pains and torments, grant that the memory of thy dolorous passion may be to me a most powerful protection of my soul and body, against all the deceits, temptations, and molestations of the devil, my cruel enemy. Amen.

O most merciful Lord Jesus, etc.

Our Father, etc. Hail Mary, etc.

O MOST sweet Lord Jesus Christ, mirror of eternal brightness, and wisdom of the omnipotent Father, remember the bitter grief and sorrow thy

sacred soul did feel, when beholding in the clear mirror of thy divine presence the predestination of the elect, who through the merits of thy most wholesome passion were to be saved, and the reprobation of the wicked, who for their ingratitude were to be damned, and the abyss of thy immense mercy, by which thou didst commiserate and shed tears for us, miserable, lost, forlorn sinners; and chiefly by that mercy thou didst show to the thief upon the cross, saying to him, *This day thou shalt be with me in Paradise*, I beseech thee, O most sweet Lord Jesus, my Lord and my God, to show the like mercy to me, now and at the hour of my death. Amen.

O most sweet Lord Jesus, etc.

Our Father, etc. Hail Mary, etc.

O MOST sweet Lord Jesus, omnipotent king and most amiable friend, remember the bitter grief and sorrow thy sacred soul did suffer, when, being forsaken by all thy friends and disciples, thou didst hang naked, rent, and torn, upon the cross, not having any to comfort or compassionate thee, but the Blessed Virgin Mary, thy mother, who, standing under the cross, in the bitterness of her soul, accompanied thee in all thy torments, unto whom thou didst commend thy beloved disciple St. John in thy place, saying unto her, *Woman, behold thy Son!* and after to that disciple, *Behold thy Mother!* O most sweet Lord Jesus, by that sword which did then transpierce her sacred soul, and by the tender love and compassion wherewith thou didst behold the sad distress of thy sorrowful mother, have pity and compassion on me, I beseech thee, my dearest Lord, and mercifully help, comfort, succour, and assist me in all my tribulations, adversities,

necessities, sorrows, and sufferings, both spiritual and corporal. Amen.

O most blessed Lord Jesus, etc.

Our Father, &c. Hail Mary, etc.

PRAYER.

I BESEECH thee, O Lord Jesus Christ, that thy passion may be my strength, by which I may be fortified, protected, and defended; thy wounds be to me food and drink, by which I may be fed, inebriated and delighted; the sprinkling of thy blood be the washing away of all my sins; thy death be to me everlasting glory. In these be to me refreshment, exultation, health, study, joy, desire of soul and body, now and for ever. Amen.

O Lord Jesus Christ, Son of the living God, put thy passion, thy cross and thy death, between thy judgment and my soul, now and in the hour of my death. Mayst thou vouchsafe to extend to me grace and mercy, pardon to the living, rest to the dead, peace to thy Church, and life and eternal glory to all sinners, who livest and reignest with God the Father, in the unity of the Holy Ghost, for ever and ever. Amen.

O Holy Mary, most sorrowful Mother, by the sword of grief which pierced thy soul, obtain for us the fruit of the blood of thy Son Jesus Christ, now and at the hour of our death. Amen.

The Psalter of Jesus.

"There is no other name under heaven given to men whereby we must be saved."—*Acts.* iv. 12.

[There are three sorts of Psalters: the first is David's, which contains one hundred and fifty Psalms; the second our blessed Lady's, composed of one hundred and fifty Aves; the third is the Psalter of Jesus, containing fifteen Petitions, before each whereof, that glorious name being ten times repeated, amounts also to one hundred and fifty; which is the just proportion of a Psalter. It may be said, as the Rosary, either altogether, or in three separate parts, according to the leisure or devotion of each person, who should in the recital endeavour to excite an increase of faith and attention at each repetition of the sweet and adorable name of Jesus.]

PART I.

IN *the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.* (*Phil.* ii. 10, 11.)

FIRST PETITION.

JESUS, *have mercy on me.*

(To be repeated nine times.)

Jesus, have mercy on me, O God of compassion, and forgive the many and great offences I have committed in thy sight.

Many have been the follies of my life, and great are the miseries I have deserved for my ingratitude.

Have mercy on me, dear Jesus, for I am weak; O Lord heal me, who am unable to help myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from a continual looking up to thee.

Grant me grace henceforth, for the love of thee, to hate sin; and out of a just esteem for thee, to despise all worldly vanities

Have mercy on all sinners, Jesus, I beseech thee; turn their vices into virtues; and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for the sake of thy bitter passion, I beseech thee, and for thy glorious name, JESUS.

O Blessed Trinity, one eternal God, have mercy on me.

Our Father, etc. Hail Mary, etc.

SECOND PETITION.

JESUS, *help me.*

(To be repeated nine times.)

Jesus, help me to overcome all temptations to sin, and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions, and in such labours as are acceptable to thee.

To resist and repress the motions of my flesh to sloth, gluttony, and sensuality

To render my heart enamoured of virtue, and inflamed with desires of thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious living, to thy honour, Jesus, my own comfort, and the benefit of others.

Have mercy on all sinners, etc. (*as above.*)

Our Father, etc. Hail Mary, etc.

THIRD PETITIN.

JESUS, *strengthen me.*

(To be repeated nine times.)

Jesus, strengthen me in soul and body, to please thee in executing such works of virtue, as may bring me to thy everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour,

to amend my life, and to atone for the years past.

Those years which I have misspent to thy displeasure, in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to thy will, and ready, for thy love, to perform all the works of mercy.

Grant me the gifts of the Holy Ghost, which, through a virtuous life, and a devout frequenting of thy most holy sacraments, may at length bring me to thy heavenly kingdom.

Have mercy on all sinners, etc. (*page* 386.)

Our Father, etc. Hail Mary, etc.

FOURTH PETITION.

JESUS, *comfort me.*

(To be repeated nine times.)

Jesus, comfort me, and give me grace to place my chief, my only joy and felicity in thee.

Send me heavenly meditations, spiritual sweetness, and fervent desires of thy glory; ravish my soul with the contemplation of heaven, where I shall everlastingly dwell with thee.

Bring often to my remembrance thy unspeakable goodness, thy gifts, and the great kindness which thou hast shown to me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so often offended thee, comfort me with the assurance of obtaining thy grace, by the spirit of perfect penance, which may purge away my guilt, and prepare me for thy kingdom.

Have mercy on all sinners, etc. (*page* 386.)

Our Father, etc. Hail Mary, etc.

FIFTH PETITION.

JESUS, *make me constant.*

(To be repeated nine times.)

Jesus, make me constant in faith, hope, and charity; grant me perseverance in all virtue, and a resolution never to offend thee.

Let the memory of thy passion, and of those bitter pains thou sufferedst for me, strengthen my patience, and comfort me in all tribulation and adversity.

Let me always hold fast the doctrine of the Catholic Church, and render me a diligent frequenter of all holy duties.

Let no false delight of this deceitful world blind me, nor temptation or fraud of the devil shake my heart,

My heart, which has for ever fixed its rest in thee, and resolved to undervalue all for thy eternal reward.

Have mercy on all sinners, Jesus, I beseech thee; turn their vices into virtues; and, making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for the sake of thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

"*Our Lord Jesus Christ humbled himself, becoming obedient unto death, even to the death of the cross.*" (*Phil.* ii. 8.)

Hear these my petitions, O my most merciful Saviour, and grant me thy grace so frequently to repeat and consider them, that they may prove easy steps whereby my soul may climb up to the knowledge, love, and performance of my duty to thee

and my neighbour, through the whole course of my life. Amen.

Our Father, etc. Hail Mary, etc. I believe in God, etc.

PART II.

Begin as at Part I. saying, "In the name of Jesus," &c.

SIXTH PETITION.

JESUS, *enlighten me with spiritual wisdom.*

(To be repeated nine times.)

Jesus, enlighten me with spiritual wisdom to know thy goodness, and all those things which are most acceptable to thee.

Grant me a clear apprehension of my only good, and a discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive unto the clear vision of thy glorious majesty.

Permit me not, dear Lord, to return to those sins for which I have sorrowed, and of which I have purged myself by confession.

Grant me grace to benefit the souls of others, by my good example, and to reduce those by good counsel who have offended me.

Have mercy on all sinners, &c. (*page* 386.)

Our Father, etc. Hail Mary, etc.

SEVENTH PETITION.

JESUS, *grant me grace to fear thee.*

(To be repeated nine times.)

Jesus, grant me grace inwardly to fear thee, and to avoid all occasions of offending thee.

Let the threats of the torments which are to fall

on sinners, the fear of losing thy love, and thy heavenly inheritance, always keep me in awe.

Let me not dare to remain in sin, but return soon to repentance, lest through thy anger, the dreadful sentence of endless death and damnation fall upon me.

Let the powerful intercession of thy blessed Mother and all thy saints, but above all, thy own merits and mercy, O my Saviour, ever be between thy avenging justice, and my poor soul.

Enable me, O my God, to work out my salvation with fear and trembling, and let the apprehension of thy secret judgments render me a more humble and diligent suitor at the throne of thy grace.

Have mercy on all sinners, etc. (*page* 386.)

Our Father, etc. Hail Mary, etc.

EIGHTH PETITION.

JESUS, *grant me grace to love thee.*

(To be repeated nine times.)

Jesus, grant me grace truly to love thee for thy infinite goodness, and those excessive bounties I have received, and hope for ever to receive from thee.

Let the remembrance of thy kindness and patience conquer the malice and wretched inclinations of my perverse nature.

Let the consideration of my many deliverances, thy frequent calls and continual assistance in the ways of my life, make me ashamed of my ingratitude.

And what dost thou require of me for and by all thy mercies, but to love thee? And why dost thou require it, but because thou art my only good?

O my dear Lord! my whole life shall be nothing but a desire of thee; and because I indeed love thee, I will most diligently keep thy commandments.

Have mercy on all sinners, etc. (*page* 386.)

Our Father, etc. Hail Mary, etc.

NINTH PETITION.

JESUS, *grant me grace to remember my death.*

(To be repeated nine times.)

Jesus, grant me grace always to remember my death, and the great account I am then to give; that so my soul being well disposed, it may depart out of this world in thy grace.

Then by the holy intercession of thy blessed Mother, and the assistance of St. Joseph and the glorious St. Michael, deliver me from the enemy of my soul; and thou, my good angel, I beseech thee, help me at that most important hour.

Then, dear Jesus, remember thy mercy, and turn not thy most amiable face from me because of my offences. Secure me against the terrors of that day, by causing me now to die daily to all earthly things, and to have my conversation continually in heaven.

Let the remembrance of thy death teach me how to esteem my life; and the memory of thy resurrection encourage me to descend cheerfully into the grave.

Have mercy on all sinners, etc. (*page* 386.)

Our Father, etc. Hail Mary, etc.

TENTH PETITION.

JESUS, *send me here my purgatory.*

(To be repeated nine times.)

Jesus, send me here my purgatory, and thus prevent the torments of that cleansing fire which attend

those souls in the next world, that have not been sufficiently purged in this.

Vouchsafe to grant me those merciful crosses and afflictions which thou seest necessary for taking off my affections from all things here below.

Since none can see thee that loves anything which is not for thy sake, suffer not my heart to find any rest here but in sighing after thee.

Too bitter, alas! will be the anguish of a soul separated from thee; which desires, but cannot come to thee, being clogged with the heavy chains of sin.

Here, then, O my Saviour, keep me continually mortified to this world; that being purged thoroughly with the fire of thy love, I may immediately pass from hence into thy everlasting possessions.

Have mercy on all sinners, etc. (*page* 386.)

Our Lord Jesus Christ, etc. (*page* 388.)

Hear these my petitions, etc. (*page* 388.)

Our Father, etc. Hail Mary, etc. I believe in God, etc.

PART III.

Begin as at Part saying, "In the name of Jesus," &c. (page 385.)

ELEVENTH PETITION.

JESUS, *grant me grace to avoid ill company*

(To be repeated nine times.)

Jesus, grant me grace to avoid ill company; or, if I chance to come among such, I beseech thee, by the merits of thy hallowed conversation among sinners, preserve me from being overcome by any temptation to mortal sin.

Cause me, O blessed Lord, to remember always with dread, that thou, who art present and hearest, wilt take an account of our words and actions, and wilt judge us according to them.

How dare I, then, converse with slanderers, liars, drunkards, or swearers ; or with such whose discourse is either quarrelsome, dissolute, or vain?

Repress in me, dear Jesus, all inordinate affections to carnal pleasures, and to intemperance, by granting me the grace to avoid such company as would would stir up the fire of my unruly appetites.

May thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me live so here among men, that I may be fit for the conversation of angels hereafter.

Have mercy on all sinners, etc. (*page* 386.)

Our Father, etc. Hail Mary, etc.

TWELFTH PETITION.

JESUS, *grant me grace to call on thee for help.*

(To be repeated nine times.)

Jesus, grant me grace in all my necessities to call on thee for help, faithfully remembering thy death and resurrection for my salvation.

Wilt thou be deaf to my cries, who wouldst lay down thy life for my ransom? Or, canst thou not save me, who couldst take it up again for my crown?

Whom have I in heaven but thee, O my Jesus, whose blessed mouth has pronounced, *Call on me in the day of trouble and I will deliver thee.*

Thou art my sure rock of defence against all sorts of enemies: thou art my ready grace, able to strengthen me for every good work.

Therefore, in all my sufferings, in all my weaknesses and temptations, I will confidently call on thee : Hear me, O my Jesus, and when thou hearest, have mercy.

Have mercy on all sinners, etc. (*page* 386.)

Our Father, etc. Hail Mary, etc.

THIRTEENTH PETITION.

JESUS, *make me persevere in virtue.*

(To be repeated nine times.)

Jesus, make me persevere in a virtuous and good life, and may I never give over thy service till thou bringest me to my reward in thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, confirm and strengthen, O Lord, both my soul and body.

Is my life anything but a pilgrimage on earth towards the new Jerusalem, to which he that sits down, or turns out of the way, can never arrive?

O Jesus, make me always consider thy blessed example: through how much pain, and how little pleasure thou didst press on to a bitter death, that being the way to a glorious resurrection.

Make me, O my Redeemer, seriously weigh those words of thine, that he only who perseveres to the end shall be saved.

Have mercy on all sinners, etc. (*page* 386.)

Our Father, etc. Hail Mary, etc.

FOURTEENTH PETITI.

JESUS, *grant me grace to fix my mind on thee.*

(To be repeated nine times.)

Jesus, grant me grace to fix my mind on thee, especially in the time of prayer, when I directly converse with thee.

Stop the motions of my wandering head, the desires of my unstable heart, and suppress the power of my spiritual enemies, who endeavour at that time to draw my mind from heavenly thoughts to many vain imaginations.

So shall I, with joy and gratitude, look on thee as my deliverer from all the evils I have escaped; and as my benefactor, for all the good I have ever received, or can hope for.

I shall see that thou thyself art my only good, and that all other things are but means ordained by thee to make me fix my mind on thee, to make me love thee more and more, and by loving thee to be eternally happy.

O beloved of my soul, take up all my thoughts here, that my eyes, abstaining from all vain and hurtful sights, may become worthy to behold thee face to face in thy glory for ever.

Have mercy on all sinners, etc. (*page* 386.)

Our Father, etc. Hail Mary, etc.

FIFTEENTH PETITION.

JESUS, *give me grace to order my life with reference to my eternal welfare.*

(To be repeated nine times.)

Jesus, give me grace to order my life with reference to my eternal welfare, heartily intending, and wisely designing all the operations of my body and soul, for obtaining the reward of thy infinite bliss, and eternal felicity.

For what else is this world but a school to train up souls, and fit them for the other; and how are they fitted but by an eager desire of enjoying God, their only end?

Break my froward spirit, O Jesus, make it humble and obedient. Grant me grace to depart hence with a contempt of this world, and a heart filled with joy at my going to thee.

Let the memory of thy passion make me cheer-

fully undergo all temptations here, for thy love: whilst my soul breathes after that blissful life and immortal glory which thou hast prepared in heaven for thy servants.

O Jesus, let me frequently and attentively consider, that whatsoever I gain, if I lose thee, all is lost; and whatsoever I lose, if I gain thee, all is gained.

Have mercy on all sinners, etc. (*page* 386.)

Our Lord Jesus Christ, (*page* 388.)

Hear these my petitions, etc.

Our Father, etc. Hail Mary, etc.

I believe in God, etc.

The Thirty Days' Prayer

TO THE BLESSED REDEEMER, IN HONOR OF HIS SACRED PASSION.

GLORY, honour, and praise be to our Lord Jesus Christ! may all the world adore thee. Blessed be thy holy name, who for us sinners vouchsafed to be born of an humble Virgin; and blessed be thy infinite goodness, who didst die upon the cross for our redemption.

O Jesus, Son of God, and Saviour of mankind, we beseech thee to have mercy on us, and so dispose our lives here by thy grace, that we may hereafter rejoice with thee for ever in thy heavenly kingdom.

O dear Jesus, my blessed Saviour and Redeemer, the sweet comforter of all sad, desolate, and distressed souls, behold thy poor servant, humbly prostrate at the foot of thy holy cross, bewailing [*his*] misery,

imploring thy mercy, and beseeching thee to take pity and compassion on [*him*] in this [*his*] present and pressing affliction [*infirmity*, *poverty*, *temptation*, *trouble*, *or whatsoever other spiritual or corporal necessity*].

Hear my prayers, O assured refuge of all afflicted wretches! behold my tears, consider my sorrows, and remedy my distresses; for, finding myself encompassed with very grievous calamities by reason of my great crimes, I know not whither to fly for succour, or to whom I may make my moan, but to thee, my meek and merciful Saviour, with a full hope and confidence that thou, O my loving Redeemer, wilt vouchsafe to lend the ears of thy ordinary pity and accustomed clemency to the humble petition of thy poor child; and by that sweetness which thy blessed soul perceived at the time of thy union with our human nature, when, resolving with the Father and the Holy Ghost to unite thy divine person to mortal flesh for man's salvation, thou didst send thy angel to the Holy Virgin Mary with those happy tidings, and, clothing thyself with our human nature in her chaste womb, remainedst true God and true man for the space of nine months in her sacred womb.

By the anguish thou enduredst when, the time of thy designed passion drawing nigh, thou prayedst to thy eternal Father, that if it might stand with his most divine providence, thou desiredst that that bitter chalice might pass away from thee; yet concluding with a most perfect act of resignation, "Not my will, O heavenly Father, but thine be done."

By the outrageous injuries, shameful disgraces, cruel blows, contumelious blasphemies, forged witnesses, false accusations, and unjust judgments which thou, innocent Lamb, patiently enduredst; by the

shackles which fettered thy limbs, the tears which flowed from thine eyes, the blood which trickled from thy whole body; by the fears, sorrows, and sadness of thy heart; by the shame thou receivedst in being stript of thy garments, to hang naked on the cross, in the sight of thy sorrowful mother, and in the presence of all the people.

By thy royal head crowned with thorns, and smitten with a reed; by thy thirst quenched with vinegar and gall; by thy side opened with a spear, whence issued blood and water to refresh our souls with that living fountain of thy love and mercy; by the sharp nails wherewith thy tender hands and feet were cruelly pierced and fastened to the cross; by the recommendation of thy departing soul to thy heavenly Father, saying, "Into thy hands I commend my spirit;" by thy praying for thy enemies, saying, "O Father, forgive them, for they know not what they do;" by thy giving up the ghost, when thou criedst out with a loud voice, "My God, my God, why hast thou forsaken me?" and then, bowing down thy most blessed head to impart to us the kiss of peace, saidst, "It is consummated."

By the great mercy thou showedst towards the penitent thief, saying "This day thou shalt be with me in paradise;" by thy descent into limbo, and the joy thou communicatedst to the just souls therein detained; by the glory of thy triumphant resurrection, and the consoling apparitions thou didst make for forty days' space to thy sacred Virgin Mother, to thy Apostles, and thy other chosen servants; by thy admirable ascension, when, in the sight of thy Mother and thy Apostles, though wast elevated into heaven; by the miraculous coming down of the Holy Ghost in the form of fiery tongues,

whereby thou replenishedst the hearts of thy disciples with thy love, and gavest them strength and courage to plant thy faith in the whole world; by the dreadful day of general judgment, on which thou art to pass sentence on all mankind.

By all those sorrows, joys, passions, compassions, and whatsoever else is near and dear to thee in heaven and on earth, take pity on me, O compassionate Redeemer; hear my prayers, and grant me that for which I now most humbly and heartily petition thee —[*mention here the thing you desire, or reflect mentally on it*].

Give me, O gracious Saviour, speedy and efficacious feelings of thy divine succour and comfort, who, according to the accustomed sweetness of thy tender heart, art wont to grant the requests of them who really fear and love thee, even to their own soul's desire and satisfaction. Bestow on me also, O my blessed Lord Jesus, a constant faith, a confident hope, a perfect charity, a cordial contrition, a sincere confession, a competent satisfaction, a diligent custody of myself from future failings, a heroic contempt of the world, a complete conquest of my passions, a zealous imitation of thy exemplary life and conversation, an entire accomplishment of my vows, an absolute mortification of my self-will, a willing readiness to die for thy love and honour, a final perseverance in grace and good works, a happy departure of my soul out of this world, with my perfect senses about me, thy holy sacraments to strengthen me; thyself, O dear Jesus, to comfort me; thy sacred Virgin Mother, with the saints, my particular patrons, to pray for me; and my good angel to conduct me to eternal rest, eternal life, eternal happiness. Amen.

Chaplet or Crown

In honour of the Seven Dolors of the most Holy Virgin Mary.

OFFERING OF THE CHAPLET.

MY God, I offer this Chaplet to thy greater glory, and in honour of thy most holy Mother, to obtain, through her dolors, a spirit of compunction and penance for the sick and agonizing, as well for myself as for all sinners. Mother of my Redeemer! I offer it in reparation to thy most afflicted heart, which my sins have pierced with the sword of sorrow. May the blood flowing from the wounds of thy divine Son, effectively teach us that love is proved rather by action than by sentiment.

My good angel, my faithful guardian, vouchsafe to present this Crown, that through thy mediation it may become more pleasing to the Queen of Angels.

First Mystery.

THE PROPHECY OF VENERABLE SIMEON.

MEDITATE, with profound humility, the sorrow of the Mother of God, when presenting her divine Son in the temple, venerable Simeon announced to her, "This child is set for the fall, and for the resurrection of many in Israel," and that her "own soul a sword shall pierce." (*Luke* ii.) Such was the sorrowful prophecy which announced to her at the same time the death of her divine Son, and the loss of many souls redeemed by his precious blood.

Our Father, etc., *once.*
Hail Mary, *seven times.*

PRAYER.

O SORROWFUL Virgin! by the sword that pierced thy soul, obtain that the sufferings of thy beloved Son, and thy own sorrows, may be deeply imprinted on my heart; to the end, that sacrificing to God my entire will and affections, I may love him henceforth with a love, pure, ardent, and generous.

Second Mystery.

THE FLIGHT INTO EGYPT.

MEDITATE, with profound humility, the heart-rending grief of the Virgin Mother, when obliged to flee into Egypt, to preserve her divine Son from the persecution of impious Herod.

Our Father, etc., *as before.*

PRAYER.

O MOST afflicted Mother, by the sorrow that overwhelmed thee, when, to save the life of thy divine Son, thou wert forced to flee into Egypt, I conjure thee to be my guide and support during the exile of this life, that imitating thy perfect obedience I may persevere in justice, and, like thee, cling more closely to Jesus, during the trials of this life, in order that I may possess him with thee in eternity.

Third Mystery.

THE LOSING OF JESUS IN THE TEMPLE.

MEDITATE, with profound humility, the anguish with which the Blessed Virgin sought, during three days, her beloved Son, whom she had lost in the temple.

Our Father, etc.

PRAYER.

O HOLY Virgin! by the bitter tears which thou didst shed in seeking thy beloved Son, obtain for me, I beseech thee, grace to know and detest the sins by which I have lost his divine presence, that increasing daily in his love, I may labour with such ardour and perseverance to repair by future fidelity my past abuse of grace, as never more to be separated from Jesus, thy divine Son.

Fourth Mystery.

THE MEETING WITH JESUS CARRYING HIS CROSS.

MEDITATE, with profound humility, the sorrow that penetrated the Virgin's heart on meeting her divine Son sinking beneath the heavy cross which he bore to Calvary. What a heartrending spectacle for such a mother! yet, understanding that it was at this price alone our redemption could be accomplished, she unites the sacrifice of her own love to that of her divine Son, in whose sufferings she participates even to the last sigh.

Our Father, etc.

PRAYER.

O MOTHER of my Redeemer! since my sins, in overwhelming thy beloved Son with the weight of this ignominious cross, have been also the cause of thy dolors, I conjure thee by thy tender compassion for his sufferings, to obtain for me grace to support patiently whatever he shall be pleased to send me; that by resignation in suffering, and fervour in his service, I may expiate the opprobrium he has endured for my iniquities.

Fifth Mystery.

THE CRUCIFIXION.

MEDITATE, with profound humility, the agony this Mother of sorrows, in beholding her divine Son nailed to the cross, pouring forth his precious blood, and expiring between two criminals.

Our Father, etc.

PRAYER.

MOST compassionate Mother! through thy inconceivable sorrow in beholding thy beloved Son expire amidst such excessive torments, obtain for me grace to participate in his sacrifice, by continual mortification of my passions, and abnegation of self. Vouchsafe, by thy maternal charity, to sustain me to the end in this painful and dangerous pilgrimage.

Sixth Mystery.

THE TAKING DOWN OF JESUS FROM THE CROSS.

MEDITATE, with profound humility, the intense sorrow of this heartbroken mother when her divine Son, being taken down from the cross, was laid in her arms; his countenance pale and livid, his eyes dimmed with the shade of death, his sacred body covered with wounds and blood.

Our Father, etc.

PRAYER.

O MOTHER of mercy, I acknowledge, with confusion, that it is my sins which, in nailing thy well-beloved Son to the cross, have transpierced thy soul with sorrow. Yet deign, O refuge of sinners! to obtain my pardon, and permit me to adore, in thy maternal arms, my crucified God and Redeemer. Obtain also for me, I conjure thee, so to contem-

plate in his sacred wounds, his infinite love and the malice of sin, that by sincere contrition and the exercise of penitential works, I may deserve the application of his merits; and having cleansed my soul in his sacred blood from every stain, I may never offend him more.

Seventh Mystery.

THE SEPULTURE F JESUS CHRIST.

MEDITATE, with profound humility, the inexpressible anguish of this desolate mother, in beholding Joseph and Nicodemus enclose the lifeless body of her only beloved Son in the tomb, where her heart is deposited with him.

Our Father, etc.

PRAYER.

O DESOLATE Mother! by thy agonizing grief in quitting the tomb that enclosed the well-beloved of thy soul, deign to obtain for me light to conceive the misfortune of a soul separated by sin from God; that entering into the sacred wounds of Jesus, and penetrating even to his adorable heart, I may draw thence a love so pure and constant, that in all my actions I may seek the interest and glory of God alone.

O Queen of Martyrs! whose holy soul was overwhelmed with sorrow, I conjure thee by thy tears of anguish, to obtain for me and all sinners the grace of perfect contrition, that we may expiate our sins by works worthy of penance. Amen.

ACT OF CONSECRATION.

HOLY Virgin, Mother of my Saviour, I invoke thee as my sovereign protectress and advocate

with thy divine Son. I resolve never to abandon thy service, and I will endeavour to the utmost of my power to procure thee the honour and glory which are thy due. Impressed with profound veneration and lively confidence, I consecrate to thee, after God, all that is mine, particularly my heart, which desires to participate in that sorrow which transfixed thine at the foot of the cross.

Remember, O gracious Virgin! that thy agonizing Son commended me to thy maternal care; vouchsafe then to admit me into the number of thy servants; assist me during life, but particularly at the hour of death. Obtain for me a constant fidelity in thy service, that associating myself in thy service in this valley of tears, I may merit, by the imitation of thy virtues, to partake in eternity of thy happiness and glory. Amen.

The Thirty Days' Prayer

TO THE BLESSED VIRGIN MARY, IN HONOUR OF THE SACRED PASSION OF OUR LORD JESUS CHRIST.

[By the devout recital of this prayer for the above space of time, we may hope to obtain our lawful request. It is particularly recommended as a proper devotion for the time of Lent, and on the Fridays throughout the year.]

EVER glorious and blessed Mary, Queen of virgins, Mother of mercy, hope and comfort of all dejected and desolate souls; through that sword of sorrow which pierced thy tender heart, whilst thine only Son, Christ Jesus, our Lord, suffered death and ignominy on the cross; through that filial tenderness and pure love he had for thee, grieving in thy grief,

whilst from his cross he recommended thee to the care and protection of his beloved disciple, St. John —take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries. Thou art the mother of mercies, the sweet consolatrix and refuge of the needy and the orphan, of the desolate and the afflicted. Look, therefore, with pity on a miserable, forlorn child of Eve, and hear my prayer; for since, in just punishment of my sins, I am encompassed with evils, and oppressed with anguish of spirit, whither can I fly for more secure shelter, O amiable mother of my Lord and Saviour Jesus Christ, than to thy maternal protection? Attend, therefore, I beseech thee, with pity and compassion, to my humble and earnest request. I ask it through the infinite merits of thy dear Son; through that love and condescension wherewith he assumed our nature, when, in compliance with the divine will, thou gavest thy consent; and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to redeem the world and to bless it with his presence. I ask it through that anguish of mind wherewith thy beloved Son, my dear Saviour, was overwhelmed on Mount Olivet, when he besought his eternal Father to remove from him, if possible, the bitter chalice of his future passion. I ask it through the threefold repetition of his prayer in the garden, from whence afterwards, with dolorous steps and mournful tears, thou didst accompany him to the doleful theatre of his sufferings. I ask it through the stripes and wounds of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for

which his executioners afterwards cast lots. I ask it through the scoffs and ignominies by which he was insulted; the false accusation and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat: his silence and resignation; his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head, when struck with the sceptre of a reed, and pierced with the crown of thorns. I ask it through the excruciating torments he suffered when his hands and feet were fastened with large nails to the tree of the cross. I ask it through his vehement thirst and bitter drink of vinegar and gall. I ask it through his dereliction on the cross, when he exclaimed "My God, my God, why hast thou forsaken me?" I ask it through the mercy extended to the good thief, and through his recommending his precious soul and spirit into the hands of his eternal Father before he expired, saying, "All is finished." I ask it through the blood mixed with water, which issued from his sacred side, when pierced with a lance, and whence a flood of grace and mercy hath flowed to us. I ask it through his immaculate life, bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions by the bursting of rocks, the rending of the veil of the Temple, the earthquake, and darkness of the sun and moon. I ask it through his descent into hell, where he comforted the saints of the Old Law with his presence, and led captivity captive. I ask it through his glorious victory over death, when he arose again into life on the third day; and through the joy which his appearance, for forty days after, gave thee, his blessed mother, his apostles, and the rest of his disciples;

and when, in thy presence and in theirs, he miraculously ascended into heaven. I ask it through the grace of the Holy Ghost, infused into the hearts of his disciples when he descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world when they went to preach the Gospel. I ask it through the awful appearance of thy Son at the last dreadful day, when he shall come to judge the living and the dead, and the world by fire. I ask it through the compassion he bore thee in this life, and the ineffable joy thou didst feel at thy assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever blessed Virgin, comfort the heart of thy supplicant, by obtaining for me:

[Here mention or reflect on your lawful request, under the reservation of its being agreeable to the will of God, who sees whether it will contribute towards your spiritual good.]

And as I am persuaded my divine Saviour honours thee as his beloved Mother, to whom he can refuse nothing, let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and his filial, loving heart, who mercifully grantest the requests and compliest with the desires of those who love and fear him. O most blessed Virgin, besides the object of my present petition, and whatever else I may stand in need of, obtain for me of thy divine Son, our Lord and our God, lively faith, firm hope, perfect charity, true contrition, a horror of sin, love of God and my neighbour, contempt of the world, and patience and resignation under the trials and afflictions of this life. Obtain likewise for me, O sacred Mother of God, the great gift of final perseverance, and grace to receive

the last Sacraments worthily at the hour of my death. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. Amen.

Short Exercise in honour of the Sacred Heart of Mary.

I COMPASSIONATE thee, sorrowing Mother, in the grief thy tender heart underwent when the holy Simeon prophesied to thee. Dear Mother, by the griefs of thy heart then so wounded, obtain for me the virtue of humility and the gift of holy fear of God. *Ave Maria.*

II. I compassionate thee, sorrowing Mother, for the anxiety which thy heart so sensitive underwent in the flight and sojourn in Egypt. Dear Mother, by thy heart then so sorrowful, obtain for me the virtue of liberality, especially towards the poor, and the gift of piety. *Ave Maria.*

III. I compassionate thee, sorrowing Mary, for the terrors felt by thy anxious heart when thou didst lose thy dear Son Jesus. Dear Mother, by thy heart then so agitated, obtain for me the virtue of holy chastity, and with it the gift of knowledge. *Ave Maria*

IV. I compassionate thee, sorrowing Mary, for the shock thy Mother's heart experienced when Jesus met thee as he carried his cross. Dear Mother, by that loving heart of thine, then so afflicted, obtain for me the virtue of patience and the gift of fortitude. *Ave Maria.*

V. I compassionate thee, sorrowing Mary, for the

martyrdom thy generous heart bore so nobly whilst thou didst stand by Jesus agonizing. Dear Mother, by thy heart then so martyred, obtain for me the virtue of temperance and the gift of counsel. *Ave Maria.*

VI. I compassionate thee, sorrowing Mary, for the wound with which thy tender heart was riven when Jesus' sacred side was cleft with the lance. Dear Mother, by thy heart then pierced through, obtain for me the virtue of fraternal charity and the gift of understanding. *Ave Maria.*

VII. I compassionate thee, sorrowing Mary, for the anguish felt by thy loving heart when Jesus' body was buried in the grave. Dear Mother, by all the bitterness of desolation thou didst then know, obtain for me the virtue of diligence and the gift of wisdom. *Ave Maria.*

V. Pray for us, Virgin most sorrowful.
R. That we may be made worthy of the promises of Christ.

LET US PRAY.

GRANT, we beseech thee, O Lord Jesus Christ, that the most Blessed Virgin Mary, thy Mother, may intercede for us before the throne of thy mercy, now and at the hour of our death, through whose most holy soul in the hour of thine own Passion the sword of sorrow passed. Through thee, Jesus Christ, Saviour of the world, who livest and reignest with the Father and the Holy Ghost for ever and ever. Amen.

Stabat Mater.

STABAT Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.
Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!
Quæ mœrebat, et dolebat,
Pia Mater, dum videbat
Nati pœnas inclyti.

Quis est homo qui non fleret,
Matrem Christi si videret
In tanto supplicio?
Quis posset non contristari,
Christi Matrem contemplari
Dolentnm cum Filio?

Pro peccatis suæ gentis,
Vidit Jesum in tormentis,
Et flagellis subditum.
Vidit suum dulcem Natum
Moriendo desolatum,
Dum emisit spiritum.

Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Sancta Mater, istud agas,
Crucífixi fige plagas
  Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati,
  Pœnas mecum divide.

Fac me tecum pie flere,
Crucifixo condolere,
  Donec ego vixero.
Juxta crucem tecum stare,
Et me tibi sociare
  In planctu desidero.

Virgo virginum præclara,
Mihi jam non sis amara;
  Fac me tecum plangere.
Fac ut portem Christi mortem,
Passionis fac consortem,
  Et plagas recolere.

Fac me plagis vulnerari,
Fac me cruce inebriari,
  Et cruore Filii.
Flammis ne urar succensus,
Per te, Virgo, sim defensus
  In die judicii.

Christe, cum sit hinc exire,
Da per Matrem me venire
  Ad palmam victoriæ.
Quando corpus morietur,
Fac ut animæ donetur
  Paradisi gloria. Amen.

The Dolors of the Blessed Virgin Mary.

BY the Cross, on which suspended,
With his bleeding hands extended,
Hung that Son she so adored,
Stood the mournful Mother weeping,
She whose heart, its silence keeping,
Grief had cleft as with a sword.

Oh! the Mother's sad affliction—
Mother of all benediction—
Of the sole-begotten One!
Oh, the grieving, sense-bereaving
Of her heaving breast perceiving
The dread sufferings of her Son!

What man is there so unfeeling
Who, his heart to pity steeling,
Could behold that sight unmoved?
Could Christ's Mother see there weeping,
See the pious Mother keeping
Vigil by the Son she loved.

For His people's sins atoning,
She saw Jesus writhing, groaning,
'Neath the scourge wherewith He bled;
Saw her loved one, her Consoler,
Dying in His dreadful dolor,
Till at length His spirit fled.

O thou Mother of election!
Fountain of all pure affection!
Make thy grief, thy pain, my own;
Make my heart to God returning,
In the love of Jesus burning,
Feel the fire that thine has known.

Blessed Mother of prediction,
Stamp the marks of crucifixion
Deeply on my stony heart,
Ever leading where thy bleeding
Son is pleading for my needing,
Let me in His wounds take part.

Make me truly, each day newly,
While life lasts, O Mother, duly
Weep with Him, the crucified!
Let me, 'tis my sole demanding,
Near the Cross, where thou art standing,
Stand in sorrow at thy side.

Queen of Virgins, best and dearest,
Grant, oh! grant the prayer thou hearest,
Let me ever mourn with thee;
Let compassion me so fashion
That Christ's wounds, His death and passion,
Be each day renewed in me.

Oh! those wounds do not deny me!
On that Cross, oh! crucify me!
Let me drink His blood I pray;
Then on fire, enkindled, daring,
I may stand without despairing
On the dreadful Judgment Day.

Make the Cross be my salvation,
Make Christ's death my preservation,
Make His grace my heart make wise,
And when death my body taketh,
Make my soul when it awaketh,
Ope in heaven its raptured eyes.

On the Sign of the Cross.

THERE is nothing which can more effectually assist you to recollect the presence of God, and remind you of the duty of consecrating all that you say or do to his honour and glory, than the frequent and devout use of the sign of the Cross. This sacred sign has always been used by the Church to signify, that all graces and spiritual assistance are derived from the cross and passion of Jesus Christ. When accompanied with corresponding sentiments, it is an excellent form of prayer, a fervent act of faith, of hope, and of charity, beside being a public and solemn profession of our belief in those mysteries of our religion, which we must all believe and profess in order to be saved; namely, the Unity and Trinity of God, the Incarnation, Death, and Resurrection of our Saviour.

The sign of the Cross should always be dear to you as the sign of a Christian, the badge of a Christian, and the glory of a Christian—as the distinctive mark of Christ's true followers,—as a memorial of the sufferings of Christ on the Cross, and of your own deliverance from eternal death by and through those sufferings. To merit, by an application of this saving sign, the fruits of that Cross and Passion, which it represents, you should accustom yourself to make it devoutly, frequently, and openly. You should make it *devoutly*, that is, with gratitude for the blessings which you enjoy through that Passion, and with sincere sorrow for your sins. Remember that a precipitate, disrespectful, as it were half method of signing yourself with the sign of the Cross, is in reality to dishonour it, and to liken yourself to those

who professedly deride and contemn it. Next, you should make the sign of the Cross *frequently*. This is inculcated by the example of the primitive Christians, who by this sacred sign, consecrated themselves to God, and implored his blessing in every action. It is also strongly recommended by all the great saints and fathers of the Church; among the rest by the devout St. Ephraim, who says, speaking on this subject: "Cover thyself with the sign of the Cross, as with a shield, signing with it thy limbs and thy heart. Arm thyself with this sign at thy studies, and at all times, for it is the conqueror of death—the opener of the gates of paradise—the great guard of the Church. Fail not to carry this armour about with thee in every place, every day and night, every hour and moment. Whether thou art at work, or eatest, or drinkest, or travellest, or whatsoever else thou dost, sign and arm thyself with the saving sign of the Cross. Sign with it thy bed; and whatever thou usest, sign it at first with the sign of the Cross, in the name of the Father, and of the Son, and of the Holy Ghost. This is an invincible armour, and no one can hurt thee, if thou art armed with it." Endeavour to reduce this strong admonition so fervently to practice, that your most devout and ordinary actions, the beginning and end of all your duties, may be the sign of the Cross; but be particularly exact in following the directions of your Catechism on this head, and never fail to make it with faith, devotion, and confidence, *in all temptations and dangers, and before and after prayer.*

Lastly, you should make the sign of the Cross *openly*, because it is by this sign that you show yourself a Christian, and prove that you do not blush at the Cross and humiliations of your God and crucified

Saviour. "While others," says a pious author, "boast of ribbons and stars, which are worn and gazed on because they are badges of worldly honour, conferred by the great ones of the earth, you should think it the greatest happiness, the greatest honour, to bear that holy ensign of the King of kings, which is expressive of his greatest mysteries." Therefore, far from refraining from this sacred sign, which would point you out as a Christian to utter strangers in the furthest quarter of the globe, you should always make it openly and without hesitation. Remember, however, that you are to be guided in this most particularly by prudence, which should direct and accompany every action to make it virtuous. You cannot make the sign of the Cross too frequently, or too openly at present, nor perhaps in future, if you be in the bosom of a Catholic and pious family; because you will be sure of that sacred sign being duly reverenced; but there are occasions in which it would be more prudent to refrain from making the sign of the Cross *outwardly*, as often as you are now accustomed to make it. For example, to make the sign of the Cross when the clock strikes, as at home you are in the habit of doing, may perhaps expose that sacred sign, as likewise the cause of piety in general, to laughter and derision. Therefore, *on that account*, through respect for the sign of the Cross, and not from any apprehension of drawing ridicule on yourself, you would do better to confine yourself to that elevation of heart to God, and simple thought of the passion which should always accompany the outward sign of the Cross, to make it meritorious and salutary. Be careful, however, not to confound those occasions with others in which your not making the sign of the Cross may be taken, if not for a denial

of your faith, at least for a wish to conceal it. Among those, you may, for example, consider the custom of blessing yourself before and after meals; because in all companies, though composed of different persuasions, Catholics are expected to make the sign of the Cross. Then, and on all such occasions, you should call to mind, that those who deny Jesus Christ before men, shall be denied by him before his Father (*St. Matt.* x. 33), and do not hesitate to show yourself a Catholic by making the sign of the Cross openly, devoutly, and with that generous, noble species of pride, which made St. Paul glory in this Cross of our Lord Jesus Christ, by which the world was crucified to him, and he to the world.

Devotions to the Blessed Sacrament.

FAITH teaches, and we are bound to believe, that Jesus Christ is really present in the consecrated Host, under the appearance of bread. But we must know also that he remains on our altars, as on a throne of love and mercy, there to dispense his graces to us, and to show his love. He remains with us night and day, in this hidden manner, that Christians may visit him in the church, and by their devotions, their thanksgivings, and affections, gratefully acknowledge and honour the loving presence of Jesus Christ, dwelling in the Sacrament of the Altar. In the following visits you will find many examples of the tender affection with which souls inflamed with the

love of God, desired to remain in the presence of the most Holy Sacrament. You will find that all the saints have been enamoured of this sweet devotion. On this earth we cannot find a more brilliant jewel, or a more lovely treasure, than Jesus in the Sacrament. O how delightful it is to remain with faith, and with a tender devotion, at the foot of the altar, and to converse familiarly with Jesus Christ, who dwells in our tabernacles for the purpose of hearing the prayers of all who visit him! How delightful to implore his pardon for our offences, to lay before him all our wants, as one friend does to another in whom he places all his confidence, to ask his grace, his love, and his glory! But O, what a paradise to continue in acts of love to that Lord, who remains on the altar interceding before his Father in our behalf, and burning with love for us! Blessed Henry Suso used to say, that Jesus on the altar hears the prayers of the faithful more readily than he does in any other place. Make a trial of this devotion, and you will see the great fruit which you will gather from it. Be sure that of all the moments of your life, the time which you spend in devotion before this divine Sacrament will be that which shall give you the greatest support during life, and the greatest consolation at the hour of death and for all eternity. And be persuaded that you will gain more in a quarter of an hour spent in prayer beforet he Holy Eucharist, than in all the other spiritual exercises of the day.

Do not, then, O devout soul, refuse to begin this devotion. From this day forward, retire each day from the conversation of men, and remain for some time, for a half-hour, or at least a quarter, in some church, before Jesus Christ in the Holy Sacrament.

EJACULATORY PRAYER TO THE BLESSED SACRAMENT.

PRAISED and glorified each moment be the most Holy and Divine Sacrament!

The following indulgences are attached to the repetition of this prayer:—1. An indulgence of 100 days once a day. 2. The same three times a day on all Thursdays in the year, on the feast of Corpus Christi, and on any day during the octave. 3. A plenary indulgence (with the usual conditions) to those who shall have repeated it every day for a month, on any day at choice. The partial indulgence of 100 days is applicable to the souls in purgatory on repeating the prayer when the bell announces the exposition, benediction, or elevation of the Blessed Sacrament.

EJACULATIONS IN HONOUR OF THE BLESSED SACRAMENT.

O SACRED banquet, in which Christ is received; the memory of his passion is renewed; the mind is filled with grace; and a pledge of future glory is given to us. Alleluia.

O Lord, how sweet is thy Spirit, who, to show thy sweetness to thy children, by most sweet food from heaven, dost fill the hungry with good things, sending the rich away empty.

A certain man made a great supper, and sent his servant to say to them that were invited, that they should come, for all things were ready.

Come, eat my bread, and drink the wine which I have mingled.

I am the bread of life. Your fathers did eat manna in the desert, and they died. This is the bread that came down from heaven, that if any one eat of it, he may not die.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever.

The merciful Lord hath given food to them that fear him, in remembrance of his wonderful works.

He fed them with the finest of the wheat; and filled them with the honey out of the rock. Alleluia.

Feed me, Lord, thy poor famished beggar, with continual draughts of thy divinity; refresh me with the wished-for presence of thy grace.

The eyes of all hope in thee, O Lord, and thou givest them their meat in due season. Thou openest thy hand, and fillest all things living with thy blessing. Alleluia.

Visits to the Blessed Sacrament

FOR EVERY DAY IN THE WEEK.

PRAYER BEFORE EACH VISIT.

O JESUS CHRIST, my Lord, who, for the love which thou bearest to men, dost dwell night and day in this Sacrament, full of goodness and love, waiting for, inviting, and welcoming all those who come to visit thee, I believe thee here present in the Sacrament of the Altar. From the deep abyss of my own nothingness, I adore thee, and I thank thee for all thy graces granted to me hitherto, and especially for having given thyself to me in this Sacrament, for having given me also thy holy Mother, Mary, to be my advocate, and for having called me to visit thee in this church. I adore thy most loving heart this day, and I adore it with this threefold intention: first, in thanksgiving for so great a gift; secondly,

to make satisfaction for so many injuries which thou hast received from thy enemies in this Sacrament; and thirdly, by this visit I wish to adore thee in all those places throughout the world, where thou art least honoured and most neglected in this divine Sacrament. My Jesus, I love thee with my whole heart! I am sorry for having offended thy infinite goodness so often in time past. I am resolved, by the help of thy grace, to offend thee no more for the future; and at this present moment, all miserable as I am, I consecrate myself entirely to thee. I give and abandon to thee my whole will, all my affections, my desires, and all that I have. Hereafter do with me, and with mine, whatever thou wilt. My only desire and petition is, that I may have thy holy love, the grace of final perseverance, and may be able to fulfil in all things thy holy will. I recommend to thee the souls in purgatory, especially those who have been most devout to thee in this Holy Sacrament, and to the Blessed Virgin Mary. I recommend to thee, moreover, all poor sinners. Finally, my dear Redeemer, I unite all my desires to the desires of thy own heart so full of love; and thus united, I offer them to thy eternal Father, and beseech him in thy name to receive them, and for thy love's sake to grant them.

FOR SUNDAY.

BEHOLD the source of every good, Jesus in the Blessed Sacrament, who says to us: "If any man thirst, let him come to me." (*John* vii. 37.) Oh! how many graces have the saints always drawn at this fountain of the most Holy Sacrament, where Jesus dispenses to us all the merits of his Passion, as the Prophet foretold: "You shall draw waters

with joy out of the Saviour's fountains." (*Isai.* xii.)
3. The Countess of Feria, that distinguished disciple of the venerable Father Avila, who became a nun of the Order of St. Clare, and was named the spouse of the Blessed Sacrament, on account of her long and frequent devotions in presence of the most Blessed Sacrament, was asked one day, what she was doing all those long hours she spent in presence of her Lord? She replied: "I would remain there for all eternity. Have I not there present my God, who will be the joy of the blessed in heaven? Good God! what is one doing before him? Ah! rather, what does one not do? One loves, one praises, one gives thanks, one prays. What does a beggar in presence of a rich man? What does a sick man in presence of his physician? What does a thirsty man before a fountain of pure water? What does a hungry man before a table well laid out?"

O MOST lovely, most sweet, and dearest Jesus! life, hope, treasure, and only love of my soul. Oh! how much has it cost thee to remain with us in this Sacrament! It was necessary for thee to die in order to remain afterwards upon our altars: and how many injuries hast thou not been made to suffer in consequence of this presence among us! But thy love, and thy desire to be loved by us, have surmounted all. Come then, Lord, come and occupy my heart, and afterwards close its entrance for ever. so that no creature may ever enter there again to take away a part of this love which belongs entirely to thee, and which I am unwilling to give to any other. Do thou alone, my dear Redeemer, reign over me! Do thou alone possess me entirely; and if at any time I should not obey thee perfectly, punish me severely, that for the future I may be more careful

to please thee according to thy desire. Let me no more desire nor seek for any other pleasure than to please thee, to visit thee often at thy altar, to converse with thee, and to receive thee in the holy Communion. Let them look for other goods who will. For me, I love only, I desire only the treasure of thy love. The only favour I ask at the foot of this altar is, that I may forget myself altogether, only to remember thy goodness. Blessed Seraphs, I do not envy you your glory! but by the love you bear to your God and mine, O teach me what I must do, to love him and please him like you!

Short prayer to remember and repeat.—" O my Jesus, thee only I love, thee only will I please!"

To conclude, make your Spiritual Communion. See Prayers for Spiritual Communion, at page 323.

FOR MONDAY.

JESUS addresses to every soul that visits him in the most Holy Sacrament, the same words addressed to the sacred Spouse of the Canticles: " Arise, make haste, my love, my beautiful one, and come." (*Cant.* ii.) Soul, who comest to visit me, arise! come out from all thy misery; I am here to enrich thee with graces. Come near to me: do not fear my majesty, which has humbled itself in this Sacrament, in order to take away thy fear and to inspire thee with confidence. Thou art my friend. Yes! no longer my enemy, but my beloved friend, since thou lovest me, and I love thee also. Thou art my beautiful one, for my grace has made thee beautiful. Come then, come and unite thyself to me, and with the greatest confidence ask what thou wilt. It is St. Teresa who says that this great King of glory has put on the appearance of bread in the Holy Sacrament, and hidden his majesty from our eyes, in order to encourage us to

approach with more confidence to his divine heart. Let us draw near, then, with great confidence and love. Let us unite ourselves to him, and ask him for his holy grace.

WHAT joy ought mine to be, O eternal Word made man, and hidden in this Sacrament for me, knowing that I am in thy presence, that thou art my God, that thou art infinite in majesty, infinite in goodness, and that thou hast such a tender regard for my soul! O all ye souls who love God, where-ever you are, in heaven or on earth, love him for me too! Mary, my Mother! help me to love him: and thou, most loving Lord, render thyself the object of all my affections; make away with all my will; take possession of me entirely I consecrate to thee my whole mind, so that I may think always of thy goodness; I consecrate to thee my body also, so that it may assist me to please thee; I consecrate to thee my soul, so that it may be always thine. How I desire, O Beloved of my soul, that all men knew the tenderness of thy love for them! They would then all live only to honour and please thee, as thou desirest and deservest. As for me, at least, let me live always thus, charmed with thy infinite beauty! I desire to do all in my power hereafter to make myself agreeable in thy sight.

I resolve, moreover, to abandon anything, no matter what it may be, so soon as I shall know that such is thy desire, no matter what suffering it may cause me, if I were called even to lose my life. Happy would I be to lose all and gain thee, O my God, my treasure, my love, my all!

Short prayer to remember and repeat.—" Jesus my love, take me entirely, possess me entirely."

The Spiritual Communion, as before, page 323.

FOR TUESDAY.

"IN that day," says the Prophet, "there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem, for the cleansing of the sinner." (*Zach.* xiii. 1.) Jesus in the Blessed Sacrament is this fountain foretold by the Prophet, which is open to all, and where, as often as we like, we can wash away from our souls all those spots with which they are contaminated by daily sin. What better remedy can we find for any fault into which we have fallen, than to have immediate recourse to the Blessed Sacrament? Yes, my Jesus, so will I always do; for well I know that the water of this salutary fountain, at the same time that it washes my soul, will give me the light and strength to fall no more: and while it inflames me with thy love, will teach me to suffer adversity with joy. This is the reason, I know it well, why thou dost wait for my visits here, and why thou repayest the visits of those that love thee with such abundant graces. Be it so, then, O my Jesus! wash away all the faults which I have committed this day, and which I am now sorry for, because they have displeased thee. Give me the strength not to fall again, and give me also an ardent desire to love thee more than I do. O! why can I not be near thee always, like thy faithful servant Mary Diaz, who lived in the time of St. Teresa, and who obtained of the Bishop of Avila the permission to dwell in the gallery of a church? There she remained almost always in presence of the Blessed Sacrament, which she called her neighbour, never going out from there except for confession or communion. The venerable brother Francis of the Infant Jesus, barefooted Carmelite, whenever he passed before a church where the Holy Sacrament

was kept, could not help entering to visit it, for he said it was not becoming for one to pass before the house of his friend without going in to greet him, and to say one word at least. But he was not contented with a word, he always remained in presence of his dearly beloved Lord as long as he was permitted.

MY only, my infinite Good, I understand full well why thou hast been pleased to institute this Sacrament, and to remain thus upon this altar: it is to gain my love, and for the same reason thou hast given me a heart capable of loving much. Why, then, thankless sinner that I am! do I not love thee, or why do I love thee so little? No! it is not just to love feebly a goodness so worthy of love as thine. Thy love to me deserves a far greater return of love on my part. Thou art the infinite God, and I am only a miserable worm of the earth. It would be but little if I were to die, to become annihilated for thee, since for me thou hast died, and for love of me thou dost sacrifice thyself daily upon the altar. Much thou deservest to be loved, and I desire to love thee much. Help me, my Jesus, help me to love thee, that thus I may do what is so pleasing in thy sight, and what thou demandest so earnestly of me.

Short prayer to remember and repeat.—"My beloved is mine, and I am his."

The Spiritual Communion, page 323.

FOR WEDNESDAY.

ST. Paul, praising the obedience of Jesus Christ, says that he was "obedient unto death" to his Eternal Father. (*Phil.* ii.) But in this Sacrament our

divine Lord has carried his obedience farther still, for he is content to obey not only his Eternal Father, but even man himself, and not only until death, but even unto the end of the world. He has made himself obedient, one may say, until the consummation of ages. King of heaven as he is, he comes down, nevertheless, out of obedience to man, and remains afterwards upon the altar, only, as it would seem, out of obedience to man. "As for me," he says by his Prophet, "I make no resistance." (*Isai.* l. 5.) There he remains without any movement of his own; he allows himself to be placed wherever they may choose to place him, whether exposed to view in the ostensorium, or shut up in the ciborium; he lets himself be carried where they please to carry him, either through the street, or in the house; he allows himself to be given in communion to every one as they think fit to give him: to the just, or to the sinner. When he was living on the earth, as St. Luke tells us, he was obedient to the Blessed Virgin Mary and to St. Joseph, but in this Sacrament he obeys as many creatures as there are Priests on the earth. "As for me, I make no resistance."

O LISTEN, while I venture to address thee, most loving heart of my Jesus! Heart from which so many sacraments have issued, and especially this Sacrament of Love! Would that I could procure as much honour and glory for thee, as thou dost promote the honour and glory of thy Eternal Father by means of the Holy Sacrament in our churches! I know that on this altar thou dost love me with that same love which moved thee to sacrifice thy divine life for me in a sea of sorrows on the cross. Enlighten, O divine Heart! those who do not know thee, in

order that they may know thee. Deliver, through thy merits, all who are in purgatory, or at least comfort those suffering souls which thou hast already chosen to be thy spouses for eternity. I adore thee, I thank thee, and I love thee with all the souls that love thee at this moment, whether on earth or in heaven. O most pure and holy Heart of Jesus, purify my heart from all attachment to creatures, and fill it with thy holy love. O most tender Heart of Jesus, take possession of my whole heart in such a way that it may be all thine own, and may always be able to repeat with confidence: "Who shall separate me from the love of God, which is in Jesus Christ?" (*Rom.* viii.) O most holy Heart, engrave in my heart those bitter pains which thou didst suffer on the earth for so many years, and with such great love for me, so that, moved to compassion at the sight, I may always desire, or at least suffer with patience for thy sake, all the pains of this life. O most humble Heart of Jesus, impart to me thy spirit of humility. O most gentle heart of Jesus, lend me something of thy gentleness. Take away from my heart all that does not please thee, convert it entirely to thee, so that it may will nothing, wish nothing, except what thou wilt. In a word, so dispose of me that I may live only to obey thee, to love thee, and to please thee. I acknowledge that I am most deeply in thy debt; yes, that I am bound to thee by the heaviest obligations, and it would be still only a small return if I could annihilate and sacrifice myself entirely for thee.

Short prayer to remember and repeat.—"O Heart of Jesus, thou only shalt be master in my heart!"

The Spiritual Communion, page 323.

FOR THURSDAY.

"GOD having given us his own Son," so reasons St. Paul, "how can we fear that he will ever refuse us anything?" (*Rom.* viii.) And this all the more, since we know that the Eternal Father has given all things into his hands. (*St. John* xiii.) Let us, then, always thank the goodness, the mercy, and the bounty of our most gracious God, who has been pleased to enrich us with every good and every grace by giving us Jesus Christ in the Sacrament of the Altar. (1 *Cor.* i.) Have I not good reason, then, to think, O Saviour of the world, O incarnate Word, that thou art mine, and if I desire it, wholly mine? But can I say as truly that I am wholly thine as thou wouldst have me? Ah! my Lord, grant that the world may be no longer witness to this injustice and ingratitude which I show thee by not yielding myself up entirely to thee, according to thy desire.

Ah! let it be so no more. Let the future be something far different from the past. To-day with the most steadfast resolution I consecrate myself all to thee. I consecrate to thee my life, my will, my thoughts, my actions, and my sufferings, while time lasts, and eternally. Behold! I am all thine; like a victim devoted to thee, I detach myself from creatures and offer myself all to thee: consume me with the flames of thy divine love. No! I am unwilling that creatures should any longer have a place in my heart. The many marks of love which thou hast given me, even when I did not love thee—these make me hope with confidence that thou wilt accept me, now that I do love thee and give myself entirely to thee through love.

ETERNAL Father! I offer thee to-day all the virtues, the acts, and the affections of the Heart of Jesus. Accept them on my behalf; and through his merits, which are all mine, since he has given them to me, grant me those graces which Jesus asks for me. For all thy mercies shown to me I offer thee my thanks, in union with those same merits. Through them also I hope to satisfy for what is still due to thy justice for my sins. Through them, finally, I hope for every grace at thy hand, for pardon, for perseverance, for paradise, and above all, for the gift of thy pure love. I see clearly that in all I do, I only put obstacles in the way of this, but to this evil apply a remedy also. I ask it of thee in the name of Jesus Christ, who has promised us "that thou wilt grant all we ask of thee in his name" (*John* xiv.), and therefore thou canst not refuse me. Lord! my only desire is to love thee, to give myself entirely to thee, and no longer to remain so ungrateful as I have been hitherto. Look upon me, and grant my prayer. From this very day may I be thoroughly converted to thee, never to fall away from thy love again. My God, I love thee! Infinite Goodness, I love thee! I love thee, for thou art indeed my love, my paradise, my good, my life, my all.

Short prayer to remember and repeat.—"My Jesus! my all! it is thy will to have me thine, and my will is to have thee mine."

The Spiritual Communion, page 323.

FOR FRIDAY.

"WHY hidest thou thy face?" (*Job* xiv.) Job was filled with alarm when he saw that God had hid his face from him; but if Jesus Christ in the Blessed

Sacrament hides his majesty from our eyes, we have no reason to be afraid, but to be animated all the more with confidence and love. It is only to manifest his love more clearly, and to inspire us with greater confidence, says a holy writer, that he hides himself under the semblance of bread, and stations himself on the altar. For who, indeed, would ever dare to approach with confidence, and make known all his desires and affections, if this King of Heaven were to appear on the altar with full splendour and glory?

AH! my Jesus, what an invention of love is this Blessed Sacrament! Thou hidest thyself under the appearance of bread in order to gain our love, and so that every one who seeks for thee may find thee even here on earth. It is not without great reason that the Prophet calls on us to proclaim to the whole world the inventions of that love which our God has for us. (*Isa.* xii. 4). O Heart of Jesus, full of love, and worthy to possess the hearts of all creatures! Heart, always full of the flames of purest love! O burning fire that thou art, consume me wholly, and give me a new life of love and of grace! Unite me to thyself in such a way that I may never separate from thee again. Heart of Jesus, open refuge for souls, receive me. Heart of Jesus, so afflicted on the cross for the sins of the world, give me a true sorrow for my sins. I know that in this divine Sacrament thou preservest the same sentiments of love which thou didst feel in dying for me on Calvary, and therefore thou dost ardently wish me to be united to thee. Can I then any longer refuse to yield myself up entirely to thy love, to thy desire? Ah! my beloved Jesus, by thy own merits I entreat thee, wound my soul with thy love, and

bind and unite me entirely to thy heart. I resolve this day, with the assistance of thy grace, to do all in my power to please thee, and for thy sake to trample under foot all human respect, every inclination or repugnance, all pleasures and comforts, which may be in any way hindrances to the perfect accomplishment of thy will. Grant, O Lord, that I may keep this resolution, so that henceforth all my actions, and all my feelings and affections, may be in all things conformable to thy will. O love of God, banish from my heart all other love! O Mary, my hope, thou art all-powerful with God; obtain for me the grace to be until death the faithful servant of Jesus and of his pure love. Amen! Amen! Behold my hope and my desire, for time and for eternity.

Short prayer to remember and repeat.—"Who shall separate me from the charity of Christ?"

The Spiritual Communion, page 323.

FOR SATURDAY.

O HOW beautiful a sight it was to behold our dear Redeemer that day when, "weary with his journey," but full of sweetness and love, he was seated by the fountain, waiting for the Samaritan woman, to convert and save her! "Jesus therefore sat thus on the well." (*John* iv. 6.) Does it not seem that the same thing is repeated every day, when, descending from heaven upon our altars, he remains there as if by the side of so many fountains of grace, waiting for souls, and inviting them to keep him company for a little while at least, that he may draw them in this way to his perfect love? From each altar where Jesus dwells in the Blessed Sacrament he seems to

speak to us, and say: Christians, why do you fly from my presence? Why will you not come, why will you not draw near to one who loves you so tenderly, and who humbles himself to remain in this place for your sake? What do you fear? I am not come to judge you, but I am hidden in this Sacrament of Love only to do good, and to save every one who will have recourse to me. "I came not to judge the world, but to save the world." (*John* xii. 47.)

Let us then be persuaded, that as Jesus Christ in heaven "is always living to make intercession for us" (*Heb.* viii.); so in the Sacrament of the Altar he is fulfilling, night and day, the office of our advocate, offering himself as a victim to his eternal Father to obtain for us mercy and graces without number. Hence the devout A-Kempis says that we ought to pray to Jesus in the Blessed Sacrament as one speaks to a beloved friend: "As lover speaks to one beloved, as friend to friend."

SO then, O my Lord and King, hidden in this Sacrament, since thou dost invite me to converse with thee, I will open my heart with confidence, and speak. O my Jesus, ardent lover of souls, I know too well the injustice and ingratitude of men towards thee. Thou lovest them, and they do not love thee: thou dost confer benefits on them, and they return thee insults: thou wouldst have them hear thy voice, and they will not listen: thou dost offer graces, and they refuse them. Ah! my Jesus, I, too, have been once among the number of these ungrateful souls. O my God, it is only too true. But I desire to amend, and I wish to compensate for the injuries I have done thee, by doing all I can to please thee for the remainder of my life. Tell me,

O Lord, what thou dost require of me. I will do it without the least reserve. Make known to me thy will by the way of holy obedience, and I hope to accomplish it. My God! I firmly promise never to leave undone any act which I know to be agreeable to thee, although the performance of it should cost me the loss of all things, of relations, friends, character, health, and even life itself. Let me lose all, if only I may do thy will! Happy loss, when all is sacrificed to content thy heart, O God of my soul! I love thee, O sovereign good, above all goods worthy of my love, and in loving thee I unite my feeble heart with the hearts of all the Seraphim. I unite it with the heart of Mary and with the heart of Jesus. I love thee with my whole soul; I wish to love thee alone, now and for ever.

Short prayer to remember and repeat.—"My God! my God! I am thine, and thou art mine."

The Spiritual Communion, page 323.

Devotions to the Blessed Virgin Mary.

EVERY true and pious Catholic will preserve in his heart a tender devotion to the Blessed Virgin Mary, and this for many and most obvious reasons, among which are the following:

1. It is Mary who gave birth to Jesus Christ our Redeemer: she is, therefore, the true Mother of God. Think seriously for a moment, Christian, on these few words: MARY IS THE MOTHER OF GOD. Could

God bestow on her a nobler name, or a greater dignity? O then, with what eyes will not one day Jesus look on those who would not honour his Blessed Mother, although he himself has honoured her so much! Is there indeed a creature more beloved by God than Mary, and will you not love her whom God loves so much?

2. The Holy Church of God itself teaches us devotion to Mary. How many churches and altars have been erected in her honour, how many feasts instituted for her glory, how many confraternities and even religious orders established under her name, how many treasures of grace and of indulgences have been attached by the church to the practice of honouring Mary!

Has not God performed innumerable miracles through her intercession, as so many privileged places of devotion and of pilgrimage show us? Have not kings and princes placed their states under her protection? All who truly revere Jesus Christ raise their voices in honour of Mary. For how can he honour the Son, who despises the Mother?

3. Mary is our Hope. The Holy Church names her so, when she salutes her with these words: "Hail, our Hope!" God refuses her nothing that she asks, because he is her Son. Neither will she refuse anything to us because she is our Mother. Jesus gave her to us for our Mother, with these words: "Woman, behold thy son!" She is the tenderest, the most devoted, the most compassionate, and most loving of all mothers. Are you a great sinner? Do not despair of salvation on that account: pray to Mary, the refuge of sinners, and you will not sink in the stormy waves of the sea of life. Would you grow in virtue? Ask of Mary, the Queen of

Saints, and she will certainly obtain grace for you. Are you troubled? Call on Mary, the consoler of the unhappy, and you will certainly be comforted.

"Remember, O most compassionate Virgin," St. Bernard exclaims, "that it never was heard that any one has sought for refuge under thy protection, without obtaining relief!"

Cultivate carefully, then, in your heart, this devotion to the blessed Mother of God, and be sure that Mary will obtain for you great graces in return for the little acts of love and homage which you offer to her. In particular, do not neglect those devotions which are so well approved and so generally practised by devout Catholics, such as the visits to the Blessed Virgin, the Litany, and the Rosary.

Visits to the Blessed Virgin

FOR EVERY DAY IN THE WEEK.

[These visits usually follow immediately after those to the Blessed Sacrament (page 421). They are made by kneeling down before the altar of the Blessed Virgin in the Church, or before any image of hers, in whatever place it may be, and making use devoutly of the following reflections and prayers. Those who cannot always have access to the Church, will do well to keep a small image for this purpose in some retired part of the house.]

FOR SUNDAY.

A FERTILE source of blessings which it is our great happiness to possess, is Mary, our Mother, so rich in goods and graces, says St. Bernard, that there is not a man in the world who does not participate in them. We all receive of her fulness. God himself has filled

her with grace, as the Angel said to her, "Hail! full of grace!" It is not for herself alone, but for us also, adds St. Peter Chrysologus, that she received this great treasure of grace, so that afterwards she might communicate it to her devout followers in every age.

Prayer of St. Ephraim.

O QUEEN of the universe, and most bountiful sovereign! thou art the great advocate of sinners, the sure port of those who have suffered shipwreck, the resource of the world, the ransom of captives, the solace of the weak, the comfort of the afflicted, the refuge and salvation of every creature. O! full of grace! enlighten my understanding, and loosen my tongue, that I may recount thy praises, and sing to thee that angelical salutation which thou dost so justly merit. Hail! thou who art the peace, the joy, the consolation of the whole world! Hail! Paradise of delight, the sure asylum of all who are in danger, the source of grace, the mediatrix between God and man!

Short prayer to remember and repeat.—"Refuge of sinners, take pity on me."

At the end of each visit, repeat the following prayer, in order to obtain the powerful patronage of the Mother of God:

MOST holy and immaculate Virgin, my Mother Mary, it is to thee, the Mother of my God, the Queen of the world, the advocate, the hope, and the refuge of sinners, that I have recourse to-day: I, who am the most miserable of all. I love thee, O most amiable Sovereign, and for the love I bear thee, I promise to serve thee always, and do all in my

power to make others love thee also. I place in thee, after God, all my hopes. I confide my salvation to thy care. Accept me for thy servant, and receive me under thy mantle, O mother of mercy, and since thou art so powerful with God, deliver me from all temptations, or at least obtain for me the strength to triumph over them until death. Obtain for me, I beseech thee, a perfect love for Jesus Christ. To thee I look for grace to make a good death. O my Mother, by the love which thou bearest to God, I beseech thee to help me at all times, and particularly at the decisive moment of death. Do not leave me until thou seest me safe in heaven, occupied in blessing thee, and singing thy mercies throughout eternity. Amen.

FOR MONDAY.

"WHOSOEVER is a little one, let him come to me." (*Prov.* ix.) Mary engages all those children who have need of a mother to come to her, as to the most tender of all mothers. The love of all the mothers in the world, says the pious Nieremberg, is no more than a shadow compared with that love which Mary bears to each one of us. My mother! mother of my soul! thou who, after God, lovest me and desirest my salvation more than all the world beside: O my Mother! show thyself to be indeed a mother.

Prayer of St. Bernard.

MOST sweet and amiable Mary, no one can pronounce thy name without feeling the greatest desire to love thee; and those who do love thee, cannot call thee to mind without being animated to love thee more. Pray for us to thy divine Son, that

he may vouchsafe to strengthen our weakness: no one is better entitled to speak in our favour to thy God, and ours, than thyself, who art the nearest to him. Intercede, then, for us, O blessed Mother, because thy Son hears thee, and thou canst obtain whatever thou wilt ask.

Short prayer, etc.—"O Mary, obtain for me the grace to have constant recourse to thee."

(Conclude as on page 438.)

FOR TUESDAY.

O SWEETEST, most compassionate, and most amiable Sovereign! with what tender confidence St. Bernard inspires me, when I have recourse to thee! Thou dost not examine, he says, the merits of each one that has recourse to thy goodness, but thou dost promise help to all who will pray to thee. Thou wilt hear me willingly therefore if I pray. Behold, then, my petition! Listen: I am a poor sinner, and deserve a thousand hells. I desire, however, to change my life; I wish to love that God whom I have so much offended. I consecrate myself to thy service, I give myself to thee, all miserable as I am. O then, save now a penitent who is thine, and no more his own. O my Queen, hast thou heard me? Indeed, I hope thou hast both heard and blessed me.

Prayer of St. Germain.

MOST holy Virgin! who art the greatest consolation that I receive from God; thou who art the heavenly dew which assuages all my pains; thou who art the light of my soul when it is enveloped in darkness; thou who art my guide in unknown paths

the support of my weakness, my treasure in poverty, my remedy in sickness, my comfort in trouble, my refuge in misery, and the hope of my salvation: hear my supplications, have pity on me as becomes the Mother of so good a God, and obtain for me the favourable reception of all my petitions at the throne of mercy.

Short prayer, etc.—"O merciful! O pious! O sweet Virgin Mary."

(Conclude as on page 438.)

FOR WEDNESDAY.

ST. Bernard says, that Mary is that celestial ark which will surely save us from the wreck of eternal damnation, if we only take refuge there in time. The ark which saved Noe from the universal deluge was the type of Mary; but, says Hesychius, Mary is an ark more vast, more powerful, and more charitable. The ark of Noe could only receive the few men and animals who were saved in it, but Mary receives and saves with certainty all those who take refuge under her mantle. How unhappy should we be if we had not Mary; but, O my Queen, how many souls are lost? And why? Because they do not have recourse to thee. Who would ever be lost that had recourse to thee?

Prayer of St. Anselm.

HELP us, O Queen of mercy, without regarding the multitude of our sins. Remember that our Creator took of thee a human body, not to condemn, but to save sinners. Hadst thou been chosen to be the Mother of God for thy own benefit alone, thou

mightest then be said to have no particular interest in our salvation; but God clothed himself in thy flesh for the sake of all mankind. Help us, therefore, and protect us. Thou knowest the need which we have of thy assistance, and we earnestly recommend ourselves to thy prayers. Pray that we may not be eternally lost, but with thee may love and serve Jesus Christ for ever.

Short prayer, etc.—"O Mary, all my hopes are placed on thee."

(Conclude as on page 438.)

FOR THURSDAY.

WHAT comfort I find in my troubles, how I am consoled in my sorrows, what strength I find in my temptations, when I think of thee, and call thee to my aid, O my sweet and holy mother, Mary! O Saints of Paradise, you had great reason to give my Sovereign Lady the beautiful names of "Harbour of the Afflicted," like St. Ephrem; "Remedy of our Misery," and "Consolation of the Unhappy," like St. Bonaventure; "End of our tears," like St. Germain. Dear Mary, console me, then, for I see myself all covered with sins, and surrounded by enemies, without virtue, and grown cold in the love of God. Comfort me, comfort me! Bring me the consolation which springs from the beginning of a new life, a life truly pleasing to thy Son and to thee.

Prayer of St. John Damascen.

HAIL, Mary! thou hope of Christians. Hear the petition of a sinner who wishes to love thee with the greatest tenderness, and to honour thee as thou deservest, and who reposes in thee, next after

God, his hope of salvation. Indebted as I am to thee for the preservation of my life, I entreat thee to restore me to the grace of thy divine Son. Thou art the surest pledge of my salvation; deliver me, then, by thy prayers, from the heavy load of my sins. Disperse the darkness of my understanding; banish every inordinate affection from my heart; repress the temptations of my spiritual enemies, and so order my life, that, under thy protection, I may arrive at eternal repose in heaven.

Short Prayer, etc.—"Change my heart, Mary, my Mother, thou canst do it."

(Conclude as on page 438.)

FOR FRIDAY.

ST. Bernard assures us that the charity of Mary towards us could not be more tender nor more powerful than it is, for her heart is always full of compassion for us, and her good will is accompanied with power to help us. So, then, most pure and virgin Queen, thou art rich in power and rich in compassion. Thou art both able and desirous to save us all. I will pray to thee to-day and always in the words of the devout Blosius: O my Sovereign, protect me in my combats, fortify me in my weakness. O most holy Mary, in this great contest which I sustain against hell, aid me always: but if ever thou seest me wavering and ready to yield, O my Sovereign, stretch out thy hand to me without delay, and sustain me more powerfully. O God, what temptations still remain to be surmounted until death! Ah! Mary, my refuge, my strength, and my hope, never permit that I should lose the grace of God, for I am resolved, in all my temptations, to have always immediate recourse to thee.

Prayer of St. Bernard.

REMEMBER, Mary, that it was never heard of, that a sinner had fled to thy protection, and had been abandoned by thee. O Mother of God, thou prayest for all; pray, then, for me, who am the greatest of sinners, and therefore have the greatest need of thy intercession.

Short prayer, etc.—"Help me, Mary! Mary, help me!"

(Conclude as on page 438.)

FOR SATURDAY.

THE blessed Amadeus says that Mary, our most glorious Queen, remains continually in the presence of God, as our advocate, interposing in our favour the assistance of her prayers, which are all-powerful before him. For, he continues, she sees our miseries and our dangers, and in her clemency this amiable Sovereign has pity on us, and comes to our aid with a mother's love. O my advocate, and my most tender mother, it is then true that thou seest the miseries of my soul, the dangers by which I am surrounded, and that thou prayest for me. Pray, yes, pray on, and do not cease to pray, until thou seest me safe in paradise, there occupied in praising thee. The pious Blosius assures me that thou art, after Jesus, the sure salvation of those who are thy faithful servants. Ah! the grace which I ask of thee to-day is, that thou wilt grant to me the happiness to be thy faithful slave until death, in order that after death I may go to bless thee in heaven, certain there to be no more exposed to stray away from thy sacred feet, so long as God is God.

Prayer of St. Hildefonsus.

O MY Sovereign, and Mother of my God, thou art blessed amongst all women, pure amongst all virgins, and queen of all the heavenly host: all nations call thee blessed. Vouchsafe that I may publish as much as possible thy greatness, that I may love thee to the utmost of my power, and that I may serve thee with all the capacity of my soul.

Short prayer, etc.—"O that I may learn to praise thee, most sacred Virgin!"

(Conclude as on page 438.)

Rosary of the Blessed Virgin Mary.

PART FIRST.

THE JOYFUL MYSTERIES.

Assigned for the Mondays and Thursdays throughout the year, the Sundays of Advent, and the Sundays after Epiphany, till Lent.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

V. Hail, Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

I.—THE ANNUNCIATION.

The Meditation.

LET us contemplate in this mystery how the angel Gabriel saluted our blessed Lady with the title of "Full of grace," and declared unto her the incarnation of our Lord and Saviour Jesus Christ.

Our Father, etc. [*once*]. Hail Mary, etc. [*ten times*].

THE PRAYER.

O HOLY Mary, Queen of virgins, by the most high mystery of the incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun, obtain for us, by thy intercession, light to understand the great benefit which he has bestowed upon us, vouchsafing thereby to make himself our brother, and thee, his own most beloved mother, our mother also. Amen.

II.—THE VISITATION.

The Meditation.

LET us contemplate in this mystery how the Blessed Virgin Mary, understanding from the angel that her cousin, St. Elizabeth, had conceived, went with haste into the mountains of Judea to visit her, and remained with her for three months.

Our Father, etc. [*once*]. Hail Mary, etc. [*ten times*].

THE PRAYER.

O HOLY Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us, by thy intercession, that our hearts may be so visited by thy holy Son, that being free from sin, we may praise him and give him thanks for ever. Amen.

III.—THE NATIVITY.

The Meditation.

LET us contemplate in this mystery how the Blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Christ Jesus, at midnight, and laid him in a manger, because there was no room for him in the inns at Bethlehem.

Our Father, etc. [*once*]. Hail Mary, etc. [*ten times*].

THE PRAYER.

MOST pure Mother of God, by thy virginal and most joyful delivery, by which thou gavest unto the world thy Son, our Saviour, we beseech thee obtain for us, by thy intercession, grace to lead such pure and holy lives in this world, that we may worthily sing without ceasing, both day and night, the mercies of thy Son, and his benefits to us by thee. Amen.

IV.—THE PRESENTATION.

The Meditation.

LET us contemplate in this mystery how the most Blessed Virgin Mary, on the day of her purification, presented the child Jesus in the temple, where holy Simeon, giving thanks to God, with great devotion, received him into his arms.

Our Father, etc. [*once*]. Hail Mary, etc. [*ten times*].

THE PRAYER.

O HOLY Virgin, admirable mistress and pattern of obedience, who didst present in the temple the Lord of the temple, obtain for us, of thy beloved Son, that, with holy Simeon and devout Anna, we may praise and glorify him for ever. Amen.

V.—THE FINDING IN THE TEMPLE.

The Meditation.

LET us contemplate in this mystery how the Blessed Virgin Mary, having lost her beloved Son in Jerusalem, sought him for the space of three days, and at length found him in the temple, in the midstof the doctors, disputing with them, being of the age of twelve years.

Our Father, etc. [*once*]. Hail Mary, etc. [*ten times*].

THE PRAYER.

MOST Blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted, by that unspeakable joy wherewith thy soul was filled in finding thy beloved Son in the temple, in the midst of the doctors, disputing with them, obtain of him for us to seek him and find him in the Holy Catholic Church, that we may never be separated from him. Amen.

THE SALVE REGINA.

HAIL! Holy Queen, Mother of mercy, our life, our sweetness, and our hope! to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping, in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy towards us; and, after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O pious, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

HEAR, O merciful God, the prayers of thy servants, that we, who meet together in the society of the most holy Rosary of the Blessed Virgin, Mother of God, may, by her intercession, be delivered from the dangers that continually hang over us. Amen.

O God, whose only-begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that, meditating upon these mysteries, in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise: through the same Christ our Lord. Amen.

PRAYER OF ST. BERNARD.

REMEMBER, O most holy Virgin Mary, that no one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Confiding, therefore, in thy goodness, behold me, a penitent sinner, sighing out my sins before thee, beseeching thee to adopt me for thy Son, and to take upon thee the care of my eternal salvation.

Despise not, O Mother of Jesus, the petition of thy humble client, but hear and grant my prayer. Amen.

PART SECOND.

THE DOLOROUS OR SORROWFUL MYSTERIES.

For Tuesdays and Fridays throughout the year, and the Sundays in Lent.

I.—THE PRAYER AND BLOODY SWEAT OF OUR SAVIOUR IN THE GARDEN.

The Meditation.

LET us contemplate in this mystery how our Lord Jesus Christ was so afflicted for us in the Garden of Gethsemani, that his body was bathed in a bloody sweat, which ran trickling down in great drops to the ground.

Our Father, etc. [*once*]. Hail Mary, etc. [*ten times*].

The Prayer.

MOST holy Virgin, more than martyr, by that ardent prayer which thy beloved Son poured forth unto his Father in the Garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. Amen.

II.—THE SCOURGING OF JESUS AT THE PILLAR.

The Meditation.

LET us contemplate in this mystery how our Lord Jesus Christ, being delivered up by Pilate to the fury of the Jews, was by them most cruelly scourged at a pillar.

Our Father, etc. [*once*]. Hail Mary, etc. [*ten times*].

The Prayer.

O MOTHER of God, overflowing fountain of patience, by those stripes thy only and most

beloved Son vouchsafed to suffer for us, obtain of him for us the grace that we may know how to mortify our rebellious senses, and to cut off all occasions of sinning by that sword of grief and compassion which pierced thy most tender soul. Amen.

III.—THE CROWNING OF JESUS WITH THORNS.

The Meditation.

LET us contemplate in this mystery how those cruel ministers of Satan platted a crown of sharp thorns, and most cruelly pressed it on the most sacred head of our Lord Jesus Christ.

Our Father, etc. [*once*]. Hail Mary, etc. [*ten times*].

The Prayer.

O MOTHER of our eternal Prince and King of glory, by those sharp thorns wherewith his most holy head was pierced, we beseech thee that, by thy intercession, we may be delivered here from all feelings of pride, and in the day of judgment from that confusion which our sins deserve. Amen.

IV.—JESUS CARRYING HIS CROSS.

The Meditation.

LET us contemplate in this mystery how our Lord Jesus Christ, being sentenced to die, bore with the greatest patience, the cross which was laid upon him for his greater torment and ignominy.

Our Father, etc. [*once*]. Hail Mary, etc. [*ten times*].

The Prayer.

O HOLY Virgin, example of patience, by the most painful carrying of the cross, on which thy Son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain for us of him, by thy intercession, courage

and strength to follow his steps, and bear our cross after him to the end of our lives. Amen.

V.—THE CRUCIFIXION

The Meditation.

LET us contemplate in this mystery how our Lord Jesus Christ, being come to Mount Calvary, was stripped of his clothes, and his hands and feet most cruelly nailed to the cross, in the presence of his most afflicted Mother.

Our Father, etc. [*once*]. Hail Mary, etc. [*ten times*].

The Prayer.

O HOLY Mary. Mother of God, since the body of thy beloved Son was for us extended on the cross, may our desires be daily expanded in his service; and may our hearts be wounded with compassion for his most bitter passion. And thou, O most Blessed Virgin, vouchsafe to help us to accomplish the work of our salvation, by thy powerful intercession. Amen.

Hail, Holy Queen, etc., with the Verse and Prayer, as before, p. 448.

PART THIRD.

THE GLORIOUS MYSTERIES.

For Wednesdays and Saturdays throughout the year, and Sundays after Easter and in Advent.

I.—THE RESURRECTION.

The Meditation.

LET us contemplate in this mystery how our Lord Jesus Christ, triumphing over death, rose again the third day, immortal and impassible.

Our Father, etc. [*once*]. Hail Mary, etc. [*ten times*].

The Prayer.

O GLORIOUS Virgin Mary, by the unspeakable joy thou didst receive in the resurrection of thy only-beloved Son, we beseech thee obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joys of heaven. Amen.

II.—THE ASCENSION.

The Meditation.

LET us contemplate in this mystery how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight of his most holy Mother and his apostles and disciples, to the great admiration of them all.

Our Father, etc. [*once*]. Hail Mary, etc. [*ten times*].

The Prayer.

O MOTHER of God, comfort of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands and blessed his Apostles, so vouchsafe, most holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefit of his blessing here on earth, and hereafter in heaven. Amen.

III.—THE DESCENT OF THE HOLY GHOST.

The Meditation.

LET us contemplate in this mystery how our Lord Jesus Christ, being seated on the right hand of God, sent, as he had promised, the Holy Ghost upon his Apostles; who, after he ascended, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the performance of his promise.

Our Father, etc. [*once*]. Hail Mary, etc. [*ten times*].

The Prayer.

O SACRED Virgin, tabernacle of the Holy Ghost, we beseech thee obtain by thy intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his Apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. Amen.

IV.—THE ASSUMPTION.

The Meditation.

LET us contemplate in this mystery how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into heaven, accompanied by the holy angels.

Our Father, etc. [*once*]. Hail Mary, etc. [*ten times*].

The Prayer.

O MOST prudent Virgin, who, entering into the heavenly palace, didst fill the holy angels with joy and men with hope, vouchsafe to intercede for us in the hour of our death, that being free from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life. Amen.

V.—THE CROWNING OF THE BLESSED VIRGIN.

The Meditation.

LET us contemplate in this mystery how the glorious Virgin Mary was, with great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

Our Father, etc. [*once*]. Hail Mary, etc. [*ten times*].

The Prayer.

O GLORIOUS Queen of all the heavenly citizens, we beseech thee to accept this Rosary, which as a crown of roses we offer at thy feet; and grant, most gracious Lady, that by thy intercession our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us until it be changed into the happy fruition of thy blessed sight. Amen.

Hail, Holy Queen, etc., with the verse and prayer, as before, p. 448.

PRAYER TO THE HOLY VIRGIN,

Mother of Sorrows.

MOST holy Mother of Sorrows, by that intense martyrdom which thou didst suffer at the foot of the cross during the three hours of the agony of Jesus, deign to aid us all, who are the children of thy sorrows, in our last agony, that by thy prayers we may pass from our bed of death to adorn thy crown in Paradise.

Glory be to the Father, etc. [*three times*].

V. From sudden and unprovided death.

R. Deliver us, O Lord.

V. From the snares of the devil.

R. Deliver us, O Lord.

V. From everlasting death.

R. Deliver us, O Lord.

LET US PRAY

O GOD, who, for the salvation of the human race, hast, in the most bitter death of thy Son, made for us both an example and a refuge, grant, we beseech thee, that in the last peril, at the hour of

our death, we may be made worthy to experience the effect of this great charity, so as to be associated in the glory of the Redeemer himself: through the same Jesus Christ thy Son.

THREE EJACULATIONS.

Jesus, Mary, Joseph, I offer you my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, may I breathe forth my soul with you in peace.

THE LITANY OF
Our Blessed Lady of Loretto.

So called, because it is sung in the sacred church of Loretto on all Saturdays in the year, and Feasts of the Blessed Virgin Mary.

SUB tuum præsidium confugimus, sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

WE fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.

Kyrie eleison.	Lord, have mercy upon us.
Kyrie eleison.	*Lord, have mercy upon us.*
Christe eleison.	Christ, have mercy upon us.
Christe eleison.	*Chirst, have mercy upon us.*
Kyrie eleison.	Lord, have mercy upon us.
Kyrie eleison.	*Lord, have mercy upon us.*

Christe audi nos.	Christ, hear us.
Christe audi nos.	*Christ, hear us.*
Christe exaudi nos.	Christ graciously hear us.
Christe exaudi nos.	*Christ, graciously hear us.*
Pater de cœlis Deus, *miserere nobis.*	God, the Father of heaven, *have mercy upon us.*
Fili Redemptor mundi, Deus, *miserere nobis.*	God the Son, Redeemer of the world, *have mercy upon us.*
Spiritus Sancte Deus, *miserere nobis.*	God the Holy Ghost, *have mercy upon us.*
Sancta Trinitas, unus Deus, *miserere nobis.*	Holy Trinity, one God, *have mercy upon us.*
Sancta Maria,	Holy Mary,
Sancta Dei Genitrix,	Holy Mother of God,
Sancta Virgo Virginum,	Holy Virgin of Virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother undefiled,
Mater intemerata,	Mother inviolate,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris.	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,

Ora pro nobis. — *Pray for us.*

Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotionis,	Vessel of singular devotion,
Rosa Mystica,	Mystical rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the weak,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum.	Comfortress of the afflicted.
Auxilium Christianorum,	Help of Christians,
Regina Angelorum,	Queen of angels,
Regina Patriarcharum,	Queen of patriarchs,
Regina Prophetarum,	Queen of prophets,
Regina Apostolorum,	Queen of apostles,
Regina Martyrum,	Queen of martyrs,
Regina Confessorum,	Queen of confessors,
Regina Virginum,	Queen of virgins,
Regina Sanctorum omnium	Queen of all saints,
Regina sine labe originali concepta.	Queen conceived without original sin,

Ora pro nobis. — *Pray for us.*

Agnus Dei, qui tollis peccata mundi, *parce nobis, Domine.*

Lamb of God, who takest away the sins of the world, *spare us, O Lord.*

Agnus Dei, qui tollis peccata mundi, *exaudi nos, Domine,*

Lamb of God, who takest away the sins of the world, *hear us, O Lord.*

Agnus Dei, qui tollis peccata mundi, *miserere nobis.*

Lamb of God, who takest away the sins of the world, *have mercy on us.*

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

OREMUS.

GRATIAM tuam, quæsumus, Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur: per eundem Christum Dominum nostrum. Amen.

LET US PRAY.

POUR forth, we beseech thee, O Lord, thy divine grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

The Litany of the Saints.

KYRIE eleison.
Kyrie eleison.
Christe eleison.
Christe eleison.
Kyrie eleison.
Kyrie eleison.
Christe audi nos.
Christe audi nos.
Christe exaudi nos.
Christe exaudi nos.
Pater de cœlis Deus, *miserere nobis.*

Lord, have mercy on us.
Lord, have mercy on us.
Christ, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, hear us.
Christ, graciously hear us.
Christ, graciously hear us.
God the Father of heaven, *have mercy on us.*

Fili Redemptor mundi, Deus, *miserere nobis.*	God the Son, Redeemer of the world, *have mercy on us.*
Spiritus Sancte Deus, *miserere nobis.*	God the Holy Ghost, *have mercy on us.*
Sancta Trinitas, unus Deus, *miserere nobis.*	Holy Trinity, one God, *have mercy on us.*
Sancta Maria, *ora pro nobis*	Holy Mary, *pray for us.*
Sancta Dei Genitrix,	Holy Mother of God,
Sancta Virgo Virginum,	Holy Virgin of Virgins,
Sancte Michael,	St. Michael,
Sancte Gabriel,	St. Gabriel,
Sancte Raphael, *Ora, etc.*	St. Raphael,
Omnes sancti Angeli et Archangeli, *Orate pro nobis.*	All ye holy Angels and Archangels,
Omnes sancti beatorum spiritum ordines, *Orate, etc.*	All ye holy orders of blessed spirits. *Pray for us.*
Sancte Joannes Baptista, *Ora pro nobis.*	St. John Baptist,
Sancte Joseph, *Ora, etc.*	St. Joseph,
Omnes sancti Patriarchæ et Prophetæ, *Orate, etc.*	All ye holy Patriarchs and Prophets,
Sancte Petre,	St. Peter,
Sancte Paule,	St. Paul,
Sancte Andrea,	St. Andrew,
Sancte Jacobe,	St. James,
Sancte Joannes,	St. John,
Sancte Thoma,	St. Thomas,
Sancte Jacobe,	St. James,
Sancte Philippe, *Ora pro nobis.*	St. Philip, *Pray for us.*
Sancte Bartholomæe,	St. Bartholomew,
Sancte Matthæe,	St. Matthew.
Sancte Simon,	St. Simon,

Sancte Thaddæe,	St. Thaddeus,
Sancte Matthia,	St. Matthias,
Sancte Barnaba, *Ora, etc.*	St. Barnaby,
Sancte Luca,	St. Luke,
Sancte Marce,	St. Mark,
Omnes sancti Apostoli et Evangelistæ, *Orate, etc.*	All ye holy Apostles and Evangelists,
Omnes sancti Discipuli Domini, *Orate, etc.*	All ye holy Disciples of our Lord.
Omnes sancti Innocentes, *Orate, etc.*	All ye holy Innocents,
Sancte Stephane,	St. Stephen,
Sancte Laurenti, *Ora, etc.*	St. Laurence,
Sancte Vincenti,	St. Vincent, *Pray for us.*
Sancti Fabiane et Sebastiane, *Orate pro nobis.*	SS. Fabian and Sebastian,
Sancti Joannes et Paule, *Orate, etc.*	SS. John and Paul,
Sancti Cosmaet Damiane, *Orate, etc.*	SS. Cosmas and Damian,
Sancti Gervasi et Protasi, *Orate, etc.*	SS. Gervase and Protase,
Omnes sancti Martyres, *Orate, etc.*	All ye holy Martyrs,
Sancte Sylvester,	St. Sylvester,
Sancte Gregori,	St. Gregory,
Sancte Ambrosi,	St. Ambrose.
Sancte Augustine, *Ora pro nobis.*	St. Augustine,
Sancte Hieronyme,	St. Jerome,
Sancte Martine,	St. Martin,
Sancte Nicolæ,	St. Nicholas,
Omnes sancti Pontifices et Confessores, *Orate, etc.*	All ye holy Bishops and Confessors.
Omnes sancti Doctores, *Orate, etc.*	All ye holy Doctors,

Sancte Antoni,	*Ora, etc.*	St. Anthony,	
Sancte Benedicte,		St. Benedict,	
Sancte Bernarde,		St. Bernard,	
Sancte Dominice,		St. Dominic,	
Sancte Francisce,		St. Francis,	
Omnes sancti Sacerdotes et Levitæ, *Orate*, *etc.*		All ye holy Priests and Levites,	*Pray for us.*
Omnes sancti Monachi et Eremitæ, *Orate*, *etc.*		All ye holy Monks and Hermits,	
Sancta Maria Magdalena,		St. Mary Magdalene,	
Sancta Agatha,		St. Agatha,	
Sancta Lucia,	*Ora, etc.*	St. Lucy,	
Sancta Agnes,		St. Agnes,	
Sancta Cæcilia,		St. Cecily,	
Sancta Catharina,		St. Catharine,	
Sancta Anastatia,		St. Anastasia,	
Omnes Sanctæ Virgines et Viduæ, *Orate*, *etc.*		All ye holy Virgins and Widows.	
Omnes sancti et sanctæ Dei, *Intercedite pro nobis.*		All ye men and women, saints of God, *Make intercession for us.*	
Propitius esto, *Parce nobis, Domine.*		Be merciful unto us, *Spare us, O Lord.*	
Propitius esto, *Exaudi nos, Domine.*		Be merciful unto us, *Graciously hear us, O Lord.*	
Ab omni malo, *Libera nos, Domine.*		From all evil, *O Lord deliver us.*	
Ab omni peccato,	*Libera nos, Domine.*	From all sin,	*O Lord, deliver us.*
Ab ira tua,		From thy wrath,	
A subitanea et improvisa morte,		From sudden and unprovided death,	
Ab insidiis diaboli,		From the deceits of the devil,	
Ab ira, odio, et omni mala voluntate,		From anger, hatred, and all ill-will,	

A spiritu fornicationis,	From the spirit of fornication,
A fulgure et tempestate,	From lightning and tempest,
A morte perpetua,	From everlasting death,
Per mysterium Sanctæ Incarnationis tuæ,	Through the mystery of thy holy incarnation,
Per Adventum tuum,	Through thy coming,
Per Nativitatem tuam,	Through thy nativity,
Per baptismum et sanctum jejunium tuum,	Through thy baptism and holy fasting,
Per crucem et passionem tuam,	Through thy cross and passion,
Per mortem et sepulturam tuam,	Through thy death and burial,
Per sanctam resurrectionem tuam,	Through thy holy resurrection,
Per admirabilem Ascensionem tuam,	Through thy admirable ascension,
Per Adventum Spiritus Sancti Paracliti,	Through the coming of the Holy Ghost, the Comforter,
In die Judicii,	In the day of Judgment,
Libera nos, Domine.	*O Lord, deliver us.*
Peccatores, *Te rogamus audi nos.*	We sinners, *Beseech thee to hear us.*
Ut nobis parcas,	That thou spare us,
Ut nobis indulgeas,	That thou pardon us,
Ut ad veram pœnitentiam nos perducere digneris,	That thou vouchsafe to bring us to true penance,
Ut Ecclesiam tuam sanctam, regere et conservare digneris,	That thou vouchsafe to govern and preserve thy holy Church,
Te rogamus audi nos.	*We beseech thee to, etc.*

Latin	English
Ut Dominum Apostolicum, et omnes Ecclesiasticos Ordines in sancta religione conservare digneris,	That thou vouchsafe to preserve our Apostolic Lord, and all Ecclesiastical Orders in holy religion,
Ut inimicos sanctæ Ecclesiæ humiliare digneris,	That thou vouchsafe to humble the enemies of the holy Church,
Ut Regibus et Principibus Christianis pacem et veram concordiam donare digneris,	That thou vouchsafe to give peace and true concord to Christian kings and princes,
Ut cuncto populo Christiano pacem et unitatem largiri digneris,	That thou vouchsafe to grant peace and unity to all Christian people,
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,	That thou vouchsafe to confirm and preserve us in thy holy service,
Ut mentes nostras ad cœlestia desideria erigas,	That thou lift up our minds to heavenly desires,
Ut omnibus benefactoribus nostris sempiterna bona retribuas,	That thou render eternal good things to all our benefactors,
Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab æterna damnatione eripias,	That thou deliver our souls, and those of our brethren, kinsfolk, and benefactors, from eternal damnation,
Ut fructus terræ dare et conservare digneris,	That thou vouchsafe to give and preserve the fruits of the earth,
Te rogamus audi nos.	*We beseech thee to hear us.*

Ut omnibus fidelibus defunctis requiem æternam donare digneris, *Te rogamus, &c.*	That thou vouchsafe to give eternal rest to all the faithful departed, *We beseech, &c.*
Ut nos exaudire digneris,	That thou vouchsafe graciously to hear us.
Fili Dei,	Son of God,
Agnus Dei, qui tollis peccata mundi, *Parce nobis Domine.*	Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Agnus Dei, qui tollis peccati mundi, *Exaudi nos Domine.*	Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*
Agnus Dei, qui tollis peccata mundi, *Miserere nobis.*	Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Christe audi nos. Christe exaudi nos. Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster, *secreto.*	Christ, hear us. Christ, graciously hear us. Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father, *in secret.*
V. Et ne nos inducas in tentationem.	*V.* And lead us not into temptation.
R. Sed libera nos a malo. *Amen.*	*R.* But deliver us from evil. *Amen.*

PSALM LXIX.

DEUS in adjutorium meum intende ;* Domine ad adjuvandum me festina.	INCLINE unto my aid O God; * O Lord, make haste to help me. Let them be confounded and ashamed * that seek my soul. Let them be turned
Confundantur et reveantur, * qui quærunt animam meam.	

Avertantur retrorsum, et erubescant,* qui volunt mihi mala.

Avertantur statim erubescentes, * qui dicunt mihi, Euge, euge.

Exultent et lætentur in te omnes qui quærunt te, * et dicant semper ; Magnificetur Dominus qui diligunt salutare tuum.

Ego vero egenus et pauper sum ; * Deus adjuva me.

Adjutor meus, et liberator meus es tu ; * Domine ne moreris.

Gloria, Patri, etc.

V. Salvos fac servos tuos. R. Deus meus sperantes in te. V. Esto nobis Domine turris fortitudinis. R. A facie inimici. V. Nihil proficiat inimicus in nobis. R. Et filius iniquitatis non apponat nocere nobis. V. Domine, non secundum peccata nostra facias nobis. R. Neque secundum iniquitates nostras retribuas nobis. V. Oremus pro Pontifice nostro N. R. Dominus conservet

backward, and blush for shame, * that desire evils to me. Let them be presently turned away blushing for shame, * that say to me, 'Tis well, 'tis well. Let all that seek thee rejoice, and be glad in thee, * and let such as love thy salvation say always, The Lord be magnified. But I am needy and poor, * O God, help me. Thou art my helper and my deliverer ; * O Lord, make no delay.

Glory be to the Father, etc.

V. Save thy servants. R. Trusting in thee, O my God. V. Be unto us, O Lord, a tower of strength. R. From the face of the enemy. V. Let not the enemy prevail against us at all. R. Nor the son of iniquity have any power to hurt us. V. O Lord, deal not with us according to our sins. R. Neither reward us according to our iniquities. V. Let us pray for our Sovereign Pontiff N. R. Our Lord

eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus. *V.* Oremus pro benefactoribus nostris. *R.* Retribuere dignare Domine, omnibus nobis bona facientibus, propter nomen tuum, vitam æternam. *V.* Oremus pro fidelibus defunctis. *R.* Requiem æternam dona eis Domine, et lux perpetua luceat eis. *V.* Requiescant in pace. *R.* Amen. *V.* Pro fratribus nostris absentibus. *R.* Salvos fac servos tuos, Deus meus, sperantes in te. *V.* Mitte eis Domine auxilium de sancto. *R.* Et de Sion tuere eos. *V.* Domine exaudi orationem meam. *R.* Et clamor meus ad te veniat.

preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies. Let us pray for our benefactors. *R.* Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all them who have done us good. *V.* Let us pray for the faithful departed. *R.* Eternal rest give to them, O Lord; and let perpetual light shine upon them. *V.* May they rest in peace. *R.* Amen. *V.* For our absent brethren. *R.* O my God, save thy servants trusting in thee. *V.* Send them help, O Lord, from thy holy place. *R.* And from Sion protect them. *V.* O Lord, hear my prayer. *R.* And let my cry come unto thee.

LET US PRAY.

O GOD, whose attribute it is always to have mercy and to spare, receive our petition, that we, and all thy servants who are bound by the chains of sin, may, by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord, the prayers of thy

suppliants, and pardon the sins of them that confess to thee; that, in thy bounty, thou mayst give us pardon and peace.

Out of thy clemency, O Lord, show thy unspeakable mercy to us, that so thou mayst both acquit us of our sins, and deliver us from the punishment we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O Almighty and Eternal God, have mercy on thy servant *N.*, our Sovereign Pontiff, and direct him according to thy clemency, in the way of everlasting salvation; that by thy grace he may desire those things that are agreeable to thee, and perform them with all his strength.

O God, from whom are all holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give; that both our hearts being disposed to keep thy commandments, and the fear of enemies being removed, the times, by thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy holy Spirit, that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours

may always begin from thee, and by thee be happily ended.

O Almighty and Eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee that they for whom we have determined to offer up our prayers, whether this world still detains them in the flesh, or the world to come has already received them out of their bodies, may, by the clemency of thy goodness, all thy saints interceding for them, obtain pardon and full remission of all their sins, through our Lord Jesus Christ, thy Son, who liveth and reigneth, etc. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. May the Almighty and most merciful Lord graciously hear us. *R.* Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

Old Irish Litany of the Blessed Virgin.

O GREAT Mary,
O Mary, the greatest of Marys,
O Most exalted among women,
Queen of the Angels,
Empress of the Heavens,
Woman replete and overflowing with the grace of the Holy Spirit,
Blessed and thrice Blessed,

Mother of eternal glory,
Mother of the heavenly and earthly Church,
Mother of love and mercy,
Mother of the golden effulgence,
Honour of the sky,
Harbinger of peace,
Gate of Heaven,
Golden Ark,
Couch of charity and indulgence,
Shrine of the Divinity,
Beauty of the Virgins,
Lady-Chief of the tribes,
Fountain of the gardens,
Cleansing of sins,
Purifying of souls,
Mother of the orphans,
Breast of the infants,
Refuge of the poor,
Star of the sea,
Handmaid of God,
Mother of Christ,
Abode of the Godhead,
Graceful as the dove,
Serene like the moon,
Resplendent like the sun,
Thou who dost cancel Eve's disgrace,
O Renewer of life,
Perfection of women,
Head of the Virgins,
Garden enclosed,
Fountain ever-refreshing,
Mother of God,
Perpetual Virgin,
Holy Virgin,
Prudent Virgin,

Comely Virgin,
Chaste Virgin,
Temple of the Living God,
Royal Throne of the Eternal King,
Sanctuary of the Holy Spirit,
Virgin of the root of Jesse,
Cedar of Mount Lebanon,
Cypress of Mount Sion,
Crimson rose of the land of Jacob,
Blooming like the palm,
Fruitful like the olive
Glorious son-bearer,
Light of Nazareth,
Glory of Jerusalem,
Beauty of the world,
Noblest born of the Christian fold,
O Queen of life,
O Ladder of Heaven,

Hear the petition of the poor; spurn not the wounds and the groans of the miserable.

Let our devotion and our sighs be carried through thee to the presence of the Creator, for we are not ourselves worthy of being heard because of our evil deserts.

O powerful Queen of heaven and earth, wipe out our trespasses and our sins.

Cancel our wickedness and depravity.

Raise the fallen, the miserable, and the fettered. Loose the condemned. Repair through thyself the faults of our unworthiness and our iniquity. Bestow upon us through thyself the brightness and ornaments of good actions and virtues. Appease for us the Judge by thy prayers and thy supplications. Allow us not, for mercy sake, to be carried off from thee among the spoils of our enemies. Allow not

our souls to be condemned, but take us to thyself for ever under thy protection.

We, moreover, beseech and pray thee, O holy Mary, to obtain, through thy great power with thy only Son, that is, with Jesus Christ, the Son of the living God, that He may guard us from all dangers and temptations. Obtain also for us from the God of all creatures, the forgiveness and remission of all our sins and trespasses; and may we receive from Him further, through thy intercession, the everlasting dwelling in the heavenly kingdom, through all eternity, in the presence of the saints and the saintly virgins of the world; which may we deserve, may we enjoy, *in sæcula sæculorum.* Amen.

Devotions for every Day in the Week.

[THE practice of consecrating each day of the week to honour some particular mystery, or saint, is conformable to a holy and ancient usage of the faithful. It is a devotion particularly calculated for assisting young persons to spend each day fervently, because their attention is better fixed, by being confined to one object at a time; and fervour is kept alive by the variety which occurs during the week. You would do well to adopt this devotion.]

EXERCISE FOR SUNDAY.

Devotion to the Adorable Trinity.

O BLESSED Trinity, Father, Son, and Holy Ghost The source and fountain of all good! I most firmly believe in thee, I most humbly adore thee, and thank thee, with a grateful heart, for all the blessings and benefits I have received from thy infinite goodness. I most fervently consecrate and offer to thee an unreserved sacrifice of my whole being. O my God, who hast a right to every day, hour, and

moment of my existence, accept as the first fruits of this week the thoughts, words, and actions of this day, which I offer thee in testimony of my sincere desire to satisfy my obligation of keeping it holy; mercifully assist me to spend it in such a manner as may draw down thy blessing on the remainder of the week. Increase in my soul the heavenly virtues of Faith, Hope, and Charity, which I received at Baptism, and teach me to make Faith the rule of my conduct, that thereby it may avail me to life everlasting. Eternal Father! take possession of my memory; efface from it all images of vanity, and engrave therein the recollection of thy adorable presence. Eternal Son! enlighten my understanding, and conduct me in the path of salvation by the light of Faith. Holy Spirit! sanctify my will by the most ardent love; render it submissive under the contradictions of this life, and never permit that by attachment to my own ideas or judgment, I should forfeit the blessings of peace offered to men of good-will and obedient minds. Holy, adorable, undivided Trinity, by whose power, mercy, and providence, I was created, redeemed, regenerated, and preserved to this moment, receive the oblation of my whole being, and take me out of the world rather than permit me to efface thy sacred image in my soul by mortal sin. I adore thee, O Holy Trinity, I worship thee, I most humbly give thee thanks for having revealed to man this glorious, this incomprehensible mystery, and for granting to those who persevere until death in the faithful profession of it, the reward of beholding and enjoying in heaven, what we now believe, and adore upon earth, one GOD in three persons, the Father, the Son, and the Holy Ghost. Amen.

Aspiration.—Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

EXERCISE FOR MONDAY.

Devotion for the Souls in Purgatory.

O GOD of all holiness! infinitely pure and adorable Being! how great must be thy horror of the least stain of sin, since thou punishest so rigorously in the flames of purgatory the venial faults of those whom thou so tenderly lovest. Ah! mercifully enlighten my understanding, that the torments thou inflictest on the least offence in the other world, may teach me the enormity of sin, and penetrate my heart with compassion for those souls who are now enduring inexpressible pains, for such failings as perhaps I too often look on as trivial. My God, though thy justice banishes them from that kingdom where nothing defiled can enter, yet surely thy mercy has not forgotten them; no, thou art too good, too compassionate to abandon the work of thy own hands. Though the season for merit and repentance is now past for them, yet thou hast left them a resource in the prayers of thy servants on earth. Despise not then, O Lord, the supplication which I, thy unworthy child, now make for those who can no longer implore thy mercy for themselves. Remember, O infinite Goodness, that they are all the work of thy hand; redeemed by the precious blood of thy only Son; consider that they are the objects of thy infinite love, who burn with the most ardent desire to be united to thee. Have mercy on them then, O infinite mercy, and for thy own sake stretch forth to their relief those sacred hands by which they were formed; apply to them

once more the merits of that adorable blood by which they were redeemed. I most humbly offer up, to implore this favour, the adorable Sacrifice of the Mass at which I shall assist this day, or to-morrow, all the Masses which will be celebrated throughout the world, together with the adorable actions, prayers, and infinite merits of Jesus Christ while on earth; to which I most humbly add all my thoughts, words, actions, prayers, and sufferings during this day Mercifully accept this oblation, O Lord, on behalf of all who now suffer in purgatory, particularly those for whom thou desirest I should pray—those who are most dear to me—those to whose sufferings I may have been in any respect accessory—those who are most forgotten by others, and who have no one to pray for them. Give them all speedy repose and eternal rest, O merciful Father of all mankind! and give me the grace I stand in need of, spending this day in such a manner as may, through thy infinite goodness, tend to the great object I dare to have in view, which is the repose of thy dear and suffering children.

Aspiration.—Give them, O Lord, eternal rest; and let perpetual light shine on them.

EXERCISE FOR TUESDAY.

Devotion to your Angel Guardian.

O ANGEL of God! my blessed protector and most amiable Guardian! to whose care I have been committed by my Creator from the moment of my birth, unite with me in thanking the Almighty for having given me a friend, an instructor, an advocate and a guardian in thee. Accept, O most charitable Guide! my fervent thanksgiving for all thou hast done for me; particularly for the charity with which thou didst undertake to accompany me through life:

for the joy with which thou wert filled, when I was purified in the waters of baptism; and for thy anxious solicitude in watching over the treasures of my innocence. Thou knowest the numberless graces and favours which my Creator has bestowed on me through thee, and the many dangers, both spiritual and temporal, from which thou hast preserved me. Thou knowest how often thou didst deplore my sins, animate me to repentance, and intercede with God for my pardon. Ah! why have I so little merited a continuance of the zealous efforts for my salvation? Why have I so often stained my soul by sin, and thereby rendered myself unworthy of the presence and protection of an angel, of so pure a spirit as thou art, who never sinned? Still, as my ingratitude and thoughtlessness have not lessened thy charitable interest for my salvation, they shall not diminish my confidence in thy goodness, nor prevent my abandoning myself to thy care, since God himself has intrusted thee with the charge of my soul. Penetrated with sorrow for the little progress I have made in virtue, though blessed with such a Guide, sincerely determined to correspond in future with thy exertions for my salvation, I most earnestly entreat thee, O protecting Spirit, to continue thy zealous efforts for my eternal interest; to watch over my youth, to direct my inexperience, to fortify my weakness, to shield me from the innumerable dangers of the world, and rather to obtain, by thy powerful prayers, that my life may be shortened, than that I should live to commit a mortal sin. Remember, O most happy Spirit! that it was one act of profound humility, and one transport of ardent love for thy Creator, that caused God to establish thee for ever in glory; obtain that those virtues may be early implanted in

my soul, and that I may seriously endeavour to acquire the docility, obedience, gentleness, and purity of heart, which should be the favourite virtues of my present years. Conduct me safely through this world of sin and misery; watch over me at the awful hour of my death; perform for my soul the last charitable office of thy mission, by strengthening, encouraging, and supporting me in the agonies of death, and then, as the Angel Raphael conducted Tobias safely to his father, do thou, my good Angel and blessed Guide, return with me to him who sent thee, that we may mutually bless him, and publish his wonderful works for a happy eternity. Amen.

Aspiration.—O my dear Angel Guardian, preserve me from the misfortune of offending God.

EXERCISE FOR WEDNESDAY.

Devotion to St. Joseph.

O GREAT St. Joseph! reputed Father of Jesus! and spouse of the Mother of God! thou art my special Patron, and the object of my sincere devotion, respect, and confidence; I rejoice from the bottom of my heart, in the sublime favours bestowed on thee. I thank the Almighty for having honoured thee with the most glorious commission which heaven could give thee for having made thee the guardian of the life of Jesus—the protector of Him who watches over the world, the support and consoler of his most blessed Mother. O great Favourite of Heaven! if thou wert so exalted on earth, how great must thou be in heaven! If this wretched world was rendered a paradise for thee by the constant presence of Jesus, how happy must thou be, now that thou beholdest him in the splendour of his glory! I will, notwithstanding thy dignity and my unworthiness,

approach thee with confidence, because I am convinced that the constant view of the eternal God become a child for our love, has filled thy heart with paternal tenderness for all those whom he honoured, and instructed by the example of his early life. O glorious model and patron of God's greatest saints! thou dost not disdain to become the particular patron of youth, because the sacred infancy of Christ was the source of thy glory, and the object of thy tender devotion. Receive me, then, into thy venerable arms, for the love of the divine Infant who so often reposed on thy bosom. Take me as thy child, for the sake of him whose submission to thy will and dependence on thy care so exalted thee. I, on my part, most fervently offer thee my heart, and all my thoughts, words, and actions of this day, which I particularly consecrate to thee, as a small testimony of my respect and filial love. Present me, O blessed Saint, to Jesus, and obtain for me a share in the virtues and amiable dispositions of his divine childhood, that I may thereby become less unworthy to call thee my Father. Be thou, O glorious Guardian of the *Word made flesh!* my special protector; not alone amidst the many dangers of my youth, but throughout my life. Implore for me a particular devotion to thy Virgin Spouse, and the grace to imitate so faithfully her virtues and thine, that at the hour of my death, I may be entitled to look up to her and to thee with an humble confidence. When that awful hour of my departure from this world arrives, obtain for me, O glorious St. Joseph! a small share in the profound peace, holy confidence, and ardent love which the actual presence of Jesus and Mary infused into thy soul at thy consoling death, and do not cease to be my dear blessed pro-

tector, until I shall have happily joined thee in the kingdom of eternal rest. Amen.

Aspiration.—O glorious St. Joseph! obtain for me the grace of a holy life and a happy death.

EXERCISE FOR THURSDAY.

Devotion to the Blessed Sacrament.

O MOST adorable Jesus! whom thy own infinite love induces to dwell among us, thy unworthy servants, in the adorable Sacrament of our Altars, receive, I beseech thee, my profound adoration. I firmly believe that thou art really present in the Holy Eucharist, as powerful, as amiable, and as adorable as thou art in heaven; thou hast mercifully hidden the splendour of thy Majesty, lest it should deter us from approaching thy sanctuary. I believe thou dwellest on our altars, not alone to receive our adorations, but to listen to our petitions—to remedy our evils—to be the strength and nourishment of our souls, our powerful Helper, our Refuge, and our Sacrifice. I hope in that boundless mercy which detains thee among us poor weak sinners. I love that infinite goodness which induces thee to communicate thyself so liberally and so wonderfully to thy creatures. I thank thee for such a convincing proof of thy love, and ardently wish that I could worthily acknowledge all the blessings I have ever received from this fountain of grace and mercy. I sincerely regret that this precious pledge of thy love is received by so many with such coldness and indifference. Alas! I myself have had too much share, by my ungrateful conduct, in wounding thy merciful heart on this altar, and am more guilty than others, since very few have been so much favoured.

Thou hast not only granted me abundantly the general blessings which this fountain of grace pours on the world, but thou hast provided me with the most favourable opportunities of loving and adoring thee in this august mystery. Thou hast placed me close to thy sanctuary, where I can recur to thee frequently, and daily behold the sacrifice on the altar. Ah! my good God. I am now convinced that thou deservest from me all the love that my heart is capable of feeling; therefore I humbly consecrate to thee all my affections, and firmly resolve from this moment to endeavour to imitate the respect, gratitude, and love, which always distinguished those among thy faithful servants, who were most peculiarly devoted to the august Sacrament of the Altar. Accept, O divine Jesus! the adorable Sacrifice of the Mass, and all the thoughts, words, and actions of this day, which I fervently offer in thanksgiving for the institution of this amiable mystery; in atonement for all the insults, irreverences, and sacrileges, which have ever been committed against it; and to implore for myself and all creatures a solid devotion to the Holy Eucharist. Mercifully give efficacy to my ardent desire of worthily honouring thee in this adorable mystery, and grant me, through thy divine Heart, a share in the purity and fervour of the angels who day and night surround thy sanctuary, and of all those who ever loved thee most in this sacred mystery, that I may serve thee with sincerity and perseverance during my life, and be so happy at length, as to enjoy thee in the splendour of thy glory for a happy eternity. Amen.

Aspiration.—O living Bread! come down from heaven: be thou my support in this life, and my viaticum to a happy eternity.

EXERCISE FOR FRIDAY.

Devotion to the Passion of our Lord.

O DIVINE and adorable Jesus! Saviour of mankind, I most humbly adore thee, and beseech thee to penetrate my soul with the most lively gratitude for that infinite love, which brought thee from heaven to suffer and die for me. O do not permit that I should ever be one of the ungrateful number who forget thy sufferings, or think of them with indifference. Ah! where should I be for all eternity, if thou hadst not loved me better than thy own life? Should not thy bitter sufferings fill my heart with compassion and sorrow, since they were occasioned by my sins? Yes, my adorable Saviour! divine Victim of my sins! I will at least think of thee, who hast never forgotten me. I will live for thee, who didst not refuse to die for me. I now most fervently offer to thee, in union with the oblation of thyself on the cross, the sacrifice of my whole being. I desire to accompany thee in spirit through all the stages of thy sufferings, and to commemorate them by the most sincere sentiments of gratitude for thy love, and sorrow for my sins and those of the world. Adorable Jesus! overwhelmed with sorrow for my sins in the Garden of Olives! give me the grace of sincere contrition and perfect conformity to thy holy will; teach me, by thy wonderful patience in the midst of the most cruel insults, the virtue of meekness; let thy profound humiliations, when thou wert crowned with thorns, and clothed with a purple garment, animate me to conquer my pride, and despise sincerely the opinion of the world; associate me to the happy few who followed thee to Mount Calvary, and beheld thee crucified. Thou didst end thy life, O merciful Jesus!

in torments and humiliations, deprived of everything this world calls pleasure or consolation ; thou art my model. I know that thou art *the way*, *the truth*, *and the life :* that all who would be saved must walk after thee, and all who would reign with thee in heaven, must on earth take up their cross and follow thee. I believe these truths, and conjure thee, through thy sufferings from the moment of thy birth unto thy death, to strengthen me to bear whatever cross thou mayst send me. Thou hast not yet, it is true, honoured me with a great share in thy sufferings ; thou hast spared the weakness of my age and virtue ; but I know that if thou lovest me, I shall not pass through this life without sufferings. I am convinced that thou knowest what is best for me, therefore I now accept from thy hand, with resignation to thy holy will, all the trials and sufferings of my future life. I unite them beforehand to thy cross, and beg of thee to strengthen me now so powerfully by the graces thou hast purchased for me through thy death and passion, that I may never expose myself to eternal sufferings hereafter.

Aspiration.—I adore thee and bless thee, O Christ, because by thy cross thou hast redeemed the world.

EXERCISE FOR SATURDAY.

Devotion to the Blessed Virgin.

O EVER-GLORIOUS Virgin Mary ! most perfect and amiable of all creatures ! I humbly cast myself at thy feet, and beseech thee to accept the sincere protestations of respect and veneration, which I now fervently present to thee. I reverence thee, O sacred Virgin ! as the Mother of my Redeemer. and I fervently offer thee all the homage which is due to thee in that august dignity. I confide in thee, I love

thee, as the merciful advocate and tender Mother of all Christians; most earnestly desiring that I could collect in my heart alone, all the tender and respectful sentiments which ever animated thy most devoted servants. But to supply for my deficiencies, I offer thee the filial tenderness with which Jesus Christ loved thee, and the respect and obedience with which, as thy dear Son, he deigned to honour thee. O Mother of Mercy! who wert never known to reject any one that had recourse to thee, receive me as thy child, for the sake of Him who confided me to thy care in his agony on the cross. Permit me to choose thee for my glorious Patroness, my dear Mother, and the object next to God, of my respect, gratitude, and love. Ah! do not refuse to receive me under thy maternal care, and to grant me a place in thy amiable heart. Let me have the honour and happiness of being ranked from my youth among thy most devoted children; that by loving and serving thee, I may learn to serve and love God perfectly; and by endeavouring to imitate thee, I may imitate Jesus Christ, whose most perfect image thou art. Accept, then, the oblation I now make to thee of my heart, that thou mayst present it to Jesus Christ, in union with the early sacrifice thou didst make of thy pure heart in the Temple. O mercifully deign, most powerful Virgin, to obtain for me grace to make an early and perfect sacrifice of my heart and whole being to Him, for whose love and service alone I was created. Teach me by thy early flight from the world, to dread and despise the world, and to profit of the advantage of my present situation, that thereby I may be prepared to meet the temptations and dangers to which I may be exposed. Obtain for me an abundant share in the

heavenly dispositions of thy holy heart, and beseech thy dear Son to impart to me in particular a lively horror of sin; purity of heart and mind; devotion towards thee, a love of retirement, fidelity in discharging the duties of my state, an ardent love for God, and that spirit of angelic modesty, which always distinguished thee, and marked thee out even exteriorly as the Temple of the Divinity. To obtain these great graces, and in thanksgiving for the favours bestowed on thee, my blessed model, I fervently offer the holy sacrifice of the Mass, and the thoughts, words, actions, and various duties of this day. I conjure thee, by the maternal tenderness with which thou didst guard the sacred infancy of thy divine Son, to watch over me this day, and every moment of my life; to be a mother, a refuge, and guide to me in all the difficulties, temptations, and dangers I may hereafter be exposed to; and when the dreadful hour of my death comes, O holy Mary, Mother of God, pray for me, support me, defend me, and plead for me so powerfully with God, that I may die in the friendship of my Creator, and reap for all eternity the happy fruits of having been sincerely devoted to thee. Amen.

Aspiration.—O clement, O pious, O sweet Virgin Mary! pray for me now, and at the hour of my death.

Universal Prayer

FOR ALL THINGS NECESSARY FOR SALVATION.

O MY God, I believe in thee; do thou strengthen my faith. All my hopes are in thee; do thou

secure them. I love thee with my whole heart; teach me to love thee daily more and more. I am sorry that I have offended thee; do thou increase my sorrow.

I adore thee as my first beginning; I aspire after thee as my last end; I give thee thanks as my constant benefactor; I call upon thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner thou willest.

I beg of thee to enlighten my understanding, and to inflame my will: to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire virtues proper for my state.

Fill my heart with a tender affection for thy goodness, a hatred for my faults, a love for my neighbour, and a contempt for the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employment, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labour to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the blessedness of eternity.

Grant that I may prepare for death, that I may fear thy judgments, that I may escape hell, and in the end obtain heaven: through Jesus Christ. Amen.

Devotions to St. Joseph.

A PRAYER TO ST. JOSEPH.

O HOLY Joseph, chaste spouse of the Mother of God, most glorious advocate of all such as are in danger or in their last agony, and most faithful protector of all the servants of Mary your dearest spouse, I [*N.*], in the presence of Jesus and Mary, do, from this moment, choose you for my powerful patron and advocate, for the obtaining a most happy death; and I firmly resolve and purpose to invoke thy aid, and never to say or do, or even

to suffer any under my charge to say or do, anything against your honour. Receive me, therefore, for your perpetual servant, and recommend me to the constant protection of Mary, your dearest spouse, and to the everlasting mercies of Jesus my Saviour. Assist me in all the actions of my whole life, all which I now offer to the greater and everlasting glory of Jesus and Mary, as well as to your own. Never, therefore, forsake me; and whatsoever grace you see most necessary and profitable to me, obtain it for me now and at the hour of my death, to which I now invite you against the uncertain hour in which it shall happen, that whatsoever at this moment, and on my death-bed, I cannot of myself obtain, may by your gracious prayers be bestowed on me by the Saviour of my soul, our Lord Jesus Christ, who, together with the Father and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

V. Pray for us, O holy St. Joseph.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

O GOD, who by thy wonderful providence, didst vouchsafe to choose St. Joseph to be the spouse of thy most holy Mother! grant, we beseech thee, that he whom we venerate as our protector on earth, may be our intercessor in heaven: who livest and reignest, world without end. Amen.

Special favours have been obtained by the recital of the following prayers in honour of St. Joseph.

O GLORIOUS St. Joseph, faithful follower of Jesus Christ, to you do we raise our hearts and hands to implore your powerful intercession, in

obtaining from the benign Heart of Jesus all the helps and graces necessary for our spiritual and temporal welfare; particularly the grace of a happy death, and the special favour we now implore. [*Here mention or reflect upon your lawful requests.*]

O guardian of the Word Incarnate, we feel animated with confidence that your prayers in our behalf will be graciously heard before the throne of God.

Say the following versicle seven times, in honour of the seven joys and sorrows of St. Joseph.

V. O glorious St. Joseph, through the love you bear to Jesus Christ, and for the glory of his name,

R. Hear our prayers, and obtain our petitions.

LET US PRAY.

O GLORIOUS St. Joseph, spouse of the immaculate Virgin, obtain for me a pure, humble, and charitable mind, and perfect resignation to the Divine will. Be my guide, father, and model through life, that I may merit to die as thou didst, in the arms of Jesus and Mary.

FOR THE PATRONAGE OF ST. JOSEPH,

[To begin on Saturday before the second Sunday after Easter.]

JOYS AND DOLORS OF THE SAINT.

The First Prayer.

CHASTE Spouse of the most Immaculate Mother of Jesus! holy Joseph! how great was thy grief when, ignorant of the mystery and co-operation of the Holy Ghost in that sublime mystery, thou perceivest the pregnancy of thy beloved Spouse, and on that account had thoughts of leaving her. By this

thy grief, and by the unspeakable joy thou hadst when the Angel of God opened to thee the mystery of the Incarnation of the Eternal Word, pray for us, that endeavouring to advance thy honour and worship through the whole world, we may, by God's holy grace, overcome all affliction and dejection of mind in this life, and in the other become a fit mansion of the Holy Ghost for all eternity. Amen.

Our Father, etc.
Hail Mary, etc.

The Second Prayer.

O THRICE happy Joseph, foster father to Jesus! by the great grief that pierced thy heart when thou didst contemplate this beloved infant lying in the manger, weeping and shivering with cold, and by the great joy thou receivedst in beholding the holy angels adoring and honouring him with their heavenly music, and in seeing the three kings prostrate before him, and offering him their precious gifts; pray for us, O great Saint, to the end that our souls may become a fit mansion to receive our Saviour, and that we may lodge and keep him always therein, even to the last moment of our lives; that then we may find and enjoy him in heaven, in the possession of his everlasting glory. Amen.

Our Father, etc.
Hail Mary, etc.

The Third Prayer.

O GREAT Joseph, a man according to God's own heart! by the grief thou didst feel at the circumcision of the tender infant Jesus, shedding his most precious blood, and by the joy thou hadst in giving him the most sweet name of Jesus, according to the

revelation which the angel had made to thee; pray for us to thy blessed Son, that we may be washed and purified with his most precious blood, and always bear his name imprinted in our hearts. Amen.

Our Father, etc.

Hail Mary, etc.

The Fourth Prayer.

O MOST glorious Joseph, and prudent Spouse of the Mother of God! by the great grief that wounded and pierced thy afflicted heart when thou didst hear from the mouth of Simeon that the soul of thy dear spouse was to be pierced with a sword, and by the joy thou hadst when thou didst hear from the same Simeon that Jesus was designed for the resurrection and salvation of mankind; pray for us, to the end that we may so partake in the sorrow of the Mother, as to be hereafter partakers of the joy and happiness of her beloved Son Jesus. Amen.

Our Father, etc.

Hail Mary, etc.

The Fifth Prayer.

O PIOUS comforter of the Mother of God! by the dolors and anxieties thou didst undergo in thy flight into Egypt, and by the joy thou receivedst when, at thy arrival, thou didst see the idols fall on the ground, as not being able to bear the presence of thy divine Jesus; pray for us, we beseech thee, that flying the dangers of all terrene and inordinate inclinations, we may one day rejoice to see all the black idols of our sins entirely cast down and destroyed in our souls. Amen.

Our Father, etc.

Hail Mary, etc.

The Sixth Prayer.

O MOST chaste and vigilant guardian of Mary, the Virgin of Virgins! by thy great perplexity when, being called out of Egypt, thou didst hear that Archelaus, the son of Herod, was made king, who was no less cruel and bloody than his father, and by the great joy that possessed thy heart when the angel bid thee not to fear, because all were dead that sought his life; pray for us, that we may so live in the midst of this Egypt, a sinful world, that one day we may deserve to be called to the heavenly land of promise. Amen.

Our Father, etc.
Hail Mary, etc.

The Seventh Prayer.

O MERCIFUL Joseph! who is able to conceive the sensible sorrow and extreme grief thou sufferedst when thou hadst lost the child Jesus; and on the other side, who is able to express the joy and extreme satisfaction wherewith thy heart was replenished when thou didst find him in the midst of the doctors! we humbly beseech thee, by this inconceivable sadness and joy, that we may never lose our most amiable Jesus; or if ever we be so unhappy as to lose him, make us feel such a true and lively sorrow with thee, that we may so carefully seek him as soon to find him, with so great and sensible a comfort, that our only care for the future may be always to keep him and never to lose him any more. Amen.

Our Father, etc.
Hail Mary, etc.

Devotion of the Six Sundays.

IN HONOUR OF ST. ALOYSIUS GONZAGA.

Which commences on the sixth Sunday preceding the 21st June, *generally* the second Sunday of May.

Prayer.

GLORIOUS Saint! my powerful protector at the throne of God, who so long and so bitterly bewailed the slightest faults, you see before you a criminal soul, which, though guilty of numberless and grievous sins, can with difficulty be brought to conceive the least sorrow for them. Obtain for me, I beseech you, some degree of that lively and profound contrition with which you were penetrated, and which alone can soften my hard and insensible heart. If I do not merit this singular favour, my divine Saviour has merited it for me, and he demands this compunction of me in satisfaction for my sins. Intercede with him for me, that the enormity of my crimes may be ever present to my mind. and my heart always penetrated with a sincere sorrow for them, to the end that I may live in the pleasing hope of having obtained that pardon which is granted only to repentance and compunction. *A contrite and humbled heart, O God*, says the Prophet, *thou wilt never despise.* (*Ps.* l.) Amen.

Prayer.

MOST mortified and most innocent Aloysius! I feel humbled, and stand confounded at the sight of the contrast between the innocence of your life and the guilt of mine. You treated your innocent body with the utmost rigour and severity; and I, though guilty of so many sins, seek every means to gratify

the inordinate cravings of my rebellious flesh. Obtain for me, I beseech you, a holy hatred of myself, that I may courageously enter upon the narrow path of penance which leads to life. Suffer me not, most loving Patron, by pampering my flesh, and treating it with a shameful delicacy, to engage in the broad road that inevitably leads to perdition. May the Almighty, through your intercession, dart upon me one ray of heavenly light, by which I may be convinced that I have not a more dangerous enemy than myself, and that I must consider and treat myself as such, by labouring without ceasing to subdue my sinful inclinations, and to restrain my self-love. This, assisted by your protection, and animated by your example, I resolve to do. Amen.

Prayer.

GREAT Saint, whose angelical purity was never sullied with the slightest stain, and who during the whole course of your life were, by a singular favour of heaven, exempted from even the faintest attacks of the unclean spirit! I behold with admiration and respect this perfect innocence, whose lustre, out of the reach of the infectious breath of the devil, surpasses the whiteness of lilies. But I feel greatly humbled and confounded in the presence of a soul so pure and holy, having nothing to offer to your chaste looks but a soul defiled with so many sins: I now am sincerely sorry for them. You can, by your intercession, obtain the pardon of them. Be my protector and advocate with the Sovereign Judge; offer to Jesus Christ and to his holy Mother, my sighs and tears. Obtain for me from God a sincere chastity, that may not leave even the shadow of crime in my thoughts, my sentiments, and desires. Impress my

heart with a decided horror for every kind of impurity, that I may not only detest it, but may also carefully shut up all the avenues by which it might seek to insinuate itself into my soul. This I am resolved to do, with the assistance of your protection, and of the patronage of the most holy Mother of God. May my heart become undefiled, that I may never be confounded. Amen.

Prayer.

O FAITHFUL servant of God, Aloysius, who have deigned to take me under your protection! how greatly must you be shocked at the pointed difference which you cannot but perceive between your dispositions and mine! Your soul was ever so pure, and so disengaged from the things of the earth, and mine is a slave to earthly sentiments, and longs only for the false goods of this world. You were always closely united with God; and, to my shame, I seek only to estrange myself from him. Alas! when I consider the frivolous goods which engross all the affections of my heart, I feel that I ought to be ashamed of my misery and weakness. You will doubtless tell me that I am so miserable and weak, only because I do not think of God. You will say to me what the Prophet Isaias said to the unfaithful Jews: "*You have forgotten your Saviour, and you have not called to mind the God who is your strength and your support.*" I must own that I justly merit this reproach; but I address myself with confidence to you, and beseech you to obtain for me some part of that divine grace which united you so closely with God. May the eternal truths ever force themselves, in a manner, upon my mind, and may my mind always remain fixed and absorbed in the contemplation of

these great truths; and, instead of following the false lights of the spirit of the world, as I hitherto have done, may I allow myself to be guided only by the sincere light of the spirit of God, that thus the "*word of God may be a lamp to my feet, and a light to my paths.*" Amen.

Prayer.

O GREAT and glorious Saint, who loved your neighbour even more than yourself! if it be true, as it most certainly is, that charity never fails, and though commenced in this world, receives its increase and perfection in heaven, may I not hope, that being now raised to that seat of glory, you will make me feel the effects of that tender and generous charity which you exercised during your mortal life, and that you will not refuse me a place in your heart. I have recourse to you with an humble confidence: be pleased to obtain for me from God, who is charity itself, some sparks of that divine fire with which your heart always glowed. I am a Christian, and to my shame I must own, that I do not love my neighbour as I ought. I do not love him in the manner that God wishes me to love him. I do not love him as much as God orders me to love him. I do not love him purely for God's sake, but too often I allow my passions to regulate my conduct towards him. Employ your powerful mediation in assisting me to reform this habitual disorder which reigns in my affections. Teach me to sanctify all the actions of my life by a purity of intention, to the end that, like you, I may die the death of the just; and obtain for me those graces which may calm and comfort my soul at that awful moment of death, which will decide my doom, either for eternal happiness or eternal misery. Amen.

Prayer.

O HOLY youth! why have not I a heart as pure, as tender, and inflamed with the love of God as yours was? During your mortal life upon earth, you imitated that lively and ardent charity which animates the blessed spirits in heaven. This encourages me to apply to you, to obtain for me from the Almighty a thorough change of my heart. Yes; I make bold to present to you this frozen and insensible heart. Obtain for me some sparks of that divine fire which inflamed and consumed your soul. Teach me at length to know and to love my God, my sovereign, my only good. Alas! I see, and to my shame I own it, that I am deficient in my most essential duty, whilst I refuse to my God the love which I owe to him. I foolishly give my heart to vile and perishable creatures, and I do not love my Creator, my Redeemer, and my Father. I therefore conjure you, through that ardent love which you ever had for this divine Master, and which you wished you had the power to enkindle in every heart, to inspire me with sentiments far different from those which I have hitherto entertained. Exert your influence with our common Lord, to obtain for me the grace to live and to die in the love of my God: this is the greatest favour that I can expect from your powerful protection. Amen.

FEAST OF ST. ALOYSIUS.

Prayer.

ALLOW me, great Saint, to prostrate myself at the feet of the throne of glory to which the Lord has raised you in heaven. Allow me to congratulate with you on that unspeakable happiness which you now enjoy, and will enjoy for all eternity. Blessed be the

most Holy Trinity, who has elevated you to so exalted a station, and has rewarded your innocence, your penance, and your charity with so magnificent a crown. You are now become the object of the eternal complacency of your bountiful Master. Be pleased to cast a favourable look upon your client. Under your protection I hope to obtain from the God of Mercies all those blessings of which I stand in need. Stretch forth your fostering hand upon a poor wretch who implores your assistance, that you may deal charitably with him, and may shower down your blessings upon him. Let the first fruit of your protection be to obtain for me the grace to begin at length to lead a truly Christian life, and to surmount with courage every obstacle that the enemies of my salvation may throw in my way. May I conceive a firm resolution to walk in your footsteps, and like you to desire nothing but God and his holy grace. By these means I shall infallibly attain to the happiness of one day reigning with you in heaven. With what sentiments of gratitude shall I not then be impressed towards my beloved patron, for having assisted me by his example and prayers, to merit this never-ending felicity! This favour I expect from your powerful intercession. Amen.

Prayer to our Guardian Angel.

O MOST faithful companion, whom God has appointed to watch over me, my guide and my protector, ever at my side. What thanks can I offer thee for thy love, thy constancy, and thy innumerable benefits? Thou watchest over me in sleep; thou consolest me in sorrow; thou raisest me when I fall; thou wardest off danger; thou preparest me for the

future; thou withdrawest me from sin; thou urgest me to good; and movest me to do penance, and reconcilest me with my God. Already, perhaps, I should have been thrust into hell, unless thou by thy prayers hadst averted from me the dreadful wrath of God. Desert me not, then, I beseech thee; encourage me in adversity; restrain me in prosperity; protect me in dangers; and assist me in temptations, lest at any time I yield to them. Offer to the Divine Majesty all my prayers and sighs and works, and obtain for me the grace to die in the friendship of God, and so to enter into life eternal. Amen.

Prayer.

O MOST holy angel of God, appointed by him to be my guardian, I give thee thanks for all the benefits which thou hast ever bestowed on me in body and in soul. I praise and glorify thee that thou dost condescend to assist me, miserable and worthless as I am, with such patient fidelity, and to defend me against all the assaults of my enemies. Blessed be the hour in which thou wast assigned me for my guardian, my defender, and my patron. Blessed be all thy love to me, and all thy care for me, wherewith thou dost unwearingly further my salvation. In acknowledgment and return of all thy loving ministries to me from youth I thank God for th glory conferred on thee, and I offer him thy joy in h presence, thy adoration, thy love: I beseech thee t forgive me for having so often striven against th holy inspirations, and saddened thee, my nearest dearest friend; and firmly purposing to obey the henceforward, and most faithfully to serve my Goc Amen.

Other Prayers for Particular Purposes.

PRAYER FOR TEMPERANCE.

MY Lord Jesus Christ, who for love of us didst suffer the agony of thirst upon the Cross, grant we beseech thee, through the merits of thy sacred passion and death, that we may subdue our sinful desires, and may never have the misfortune to commit the sin of drunkenness. This most grievous sin has cast innumerable souls into hell. It brings in its train innumerable other sins. It closes the heart against sanctifying grace, gives loose reins to the vilest passions, destroys Christian peace in families, leads to fighting and quarrelling, to cursing and swearing, to improper and sinful words. O God! through thy own great mercy, preserve us from the sin of drunkenness, and through thy love for all the Saints of Ireland, banish this terrible vice entirely from amongst us.

Say, from your heart, one "Hail Mary," to obtain the blessing of Temperance, and add:

O sacred Heart of Jesus, through thy thirst and agony on the Cross, have mercy on us.

Immaculate Mary, through thy compassionate heart, obtain for me the blessing of Temperance.

FOR THE HOLY CATHOLIC CHURCH.

DEFEND, O Lord, thy servants, we beseech thee, from all dangers both of body and soul; and, by the intercession of the blessed and glorious Virgin Mary, Mother of God, of the blessed Apostles Peter and Paul, of blessed *N.*, and of all thy saints, mercifully grant us the blessings of peace and safety; that

all adversities and errors being removed, thy Church may freely and securely serve thee; through, etc.

FOR ALL DEGREES OF MEN IN THE CHURCH.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed, mercifully hear our humble supplications for all degrees and orders therein; that by the gift of thy grace, all, in their several stations, may faithfully serve thee; through, etc.

FOR THE POPE.

O GOD, the Pastor and Governor of all the faithful, mercifully look upon thy servant *N.*, whom thou hast been pleased to appoint the pastor of thy Church; grant, we beseech thee, that both by word and example he may edify those over whom he is set; and, together with the flock committed to his care, may attain everlasting life; through, etc.

FOR THE KING OR QUEEN.

WE beseech thee, O Almighty God, that thy servant Victoria our Queen, who, by thy mercy, has received the government of this kingdom, may receive also an increase of all virtues; wherewith being adorned, she may be able both to avoid the enormity of sin [*vanquish her enemies*], and being made acceptable in thy sight, may come unto thee, who art the way, the truth, and the life; through, etc.

FOR BISHOPS, AND THE PEOPLE COMMITTED TO THEM.

ALMIGHTY and everlasting God, who alone doest great marvels, send down upon thy servants the Bishops of thy Church [*especially N. our Bishop*], and all congregations committed unto them, the spirit of thy saving grace; and that they may truly please thee, pour upon them the continual dew of thy blessing; through, etc.

FOR A CONGREGATION OR FAMILY.

DEFEND, we beseech thee, O Lord, by the intercession of the blessed Mary, ever Virgin, this thy family from all adversity; and mercifully protect us, now prostrate before thee with our whole hearts, from all the snares of our enemies; through, etc.

FOR THE PRESERVATION OF CONCORD IN A CONGREGATION.

O GOD, who art the giver of peace and lover of charity, grant to thy servants true concord and union with thy holy will, that we may be delivered from all temptations which assault us; through, etc.

AGAINST THE PERSECUTORS OF THE CHURCH.

HEAR the prayers of thy Church, O Lord, we beseech thee, and turn away thine anger from us; that all adversities and errors being done away, we may freely and securely serve thee; through, etc.

IN ANY NECESSITY.

O GOD, our refuge and strength, the author of all godliness, give ear to the fervent prayers of thy Church; that what we ask in faith we may effectually obtain; through, etc.

IN ANY TRIBULATION.

O ALMIGHTY God, despise not thy people who cry unto thee in their affliction; but for the glory of thy name, turn away thine anger, and help us in our tribulations; through, etc.

IN TIME OF FAMINE OR PESTILENCE.

GRANT, we beseech thee, O Lord, an answer to our hearty supplications; and, thy wrath being appeased, turn away from us this famine (or pestilence); that the hearts of men may know that these scourges proceed from thine anger, and cease by thy mercy; through, etc.

FOR FORGIVENESS OF SINS.

O GOD, who rejectest none that come unto thee, but in pity are appeased even with the greatest sinners who repent; mercifully regard our prayers in our humiliation, and lighten our hearts; that we may be able to fulfil thy commandments; through, etc.

FOR THE TEMPTED AND AFFLICTED.

O GOD, who justifiest the ungodly that repent, and wouldst not the death of a sinner; we humbly entreat thy Majesty to protect thy servants with thy heavenly assistance, who trust in thy mercy, and preserve them by thy continual protection; that they may constantly serve thee, and by no temptation be separated from thee; through, etc.

FOR PERSEVERANCE IN GOODNESS.

GRANT, O my Lord Jesus Christ, that I may persevere in good purposes, and in thy holy service, to my death; and that I may this day perfectly begin, for all I have hitherto done is nothing. Amen.

FOR HERETICS AND SCHISMATICS.

O ALMIGHTY and everlasting God, who hast compassion on all, and wouldst not that any should perish; favourably look down upon all those who are seduced by the deceit of Satan; that all heretical impiety being removed, the hearts of such as err may repent, and return to the unity of thy truth; through, etc.

FOR JEWS.

O ALMIGHTY and everlasting God, who repellest not from thy mercy even the perfidious Jews; hear the prayer which we offer for the blindness of that people; that the light of thy truth, Christ our Lord, being known to them, they may be delivered from their darkness; through, etc.

FOR PAGANS.

O ALMIGHTY and everlasting God, who desirest not the death but the life of sinners; mercifully accept our prayers, and, delivering pagans from the worship of idols, unite them to thy Church, to the praise and honour of thy glorious name; through, etc.

FOR OUR FRIENDS.

O GOD, who, by the grace of the Holy Spirit, hast poured into the hearts of thy faithful the gifts of charity; grant to thy servants, for whom we implore thy mercy, health both of body and soul; that they may love thee with all their strength, and cheerfully perform those things which are pleasing to thee; through, etc.

A SHORT RECOMMENDATION TO GOD.

INTO the hands of thy unspeakable mercy, O Lord, I commend my soul and body; my senses, my words, my thoughts, and all my actions, with all the necessities of my body and soul; my going forth and coming in; my faith and conversation; the course and end of my life; the day and hour of my death; my rest and resurrection with the saints and elect. Amen.

FOR THE SICK.

V. Heal thy servants, O Lord, who are sick, and who put their trust in thee.

R. Send them help, O Lord, and comfort them, from thy holy place.

O Almighty and everlasting God, the eternal salvation of them that believe in thee, hear us in behalf of thy servants who are sick; for whom we humbly crave the help of thy mercy; that, their health being restored to them, they may render thanks to thee in thy Church; through, etc.

FOR THE DEAD.

O ALMIGHTY and eternal God, who hast dominion over the living and the dead, and art merciful to all, whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we have determined to offer up our prayers, whether this present world still detains them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of thy goodness (all thy saints interceding for them), obtain pardon and full remission of their sins; through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

A PRAYER BEFORE STUDY OR INSTRUCTION.

O INCOMPREHENSIBLE Creator, the true fountain of light, and only Author of all knowledge; vouchsafe, we beseech thee, to enlighten our understanding, and to remove from us all darkness of sin and ignorance. [Thou, who makest eloquent the tongues of those that want utterance, direct our tongues, and pour on our lips the grace of thy blessing.] Give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the powerful assistance of thy holy grace; that what we hear or learn, we may apply to thy honour and the eternal salvation of our own souls, through Jesus Christ our Lord. Amen.

PRAYER OF A HUSBAND OR WIFE.

O GOD, who hast ordained and sanctified the holy estate of matrimony, for replenishing the earth, for mutual consolation, and as a type of the union of Christ and his Church; give me grace both thankfully to accept its blessings, and carefully to fulfil its

duties. I beseech thee continually to bless our union, and to enable us to live together in peace and love, in the faithful discharge of all our duties to thee, and to each other. Deliver us from every evil temper, from every heedless action, which may in any way weaken or embitter the sacredness of that tie by which thou hast bound us together, and which can never be severed. Make me faithful and affectionate, studious to please, and ready to deny my own will and inclination in all things. Let not the trials and crosses of this life induce me to murmur, nor any earthly blessings cause me to forget thee, the Author and Giver of all; but by patience and meekness, by prayer and thankfulness, may all things be sanctified unto me, and fit me for eternal union with thee, through Jesus Christ. Amen.

A PRAYER OF PARENTS, FOR THEMSELVES AND FOR THEIR CHILDREN.

O FATHER of mankind, who hast given unto me these my children, and committed them to my charge to bring them up for thee, and to prepare them for everlasting life; assist me with thy heavenly grace, that I may be able to fulfil this most sacred duty and stewardship. Teach me both what to give, and what to withhold; when to reprove, and when to forbear: make me to be gentle, yet firm; considerate and watchful; and deliver me equally from the weakness of indulgence, and excess of severity; and grant that, both by word and example, I may be careful to lead them in the ways of wisdom and true piety; so that at last I may, with them, be admitted to the unspeakable joys of our true home in heaven, in the unity of the blessed angels and saints, where thou, O Father, with Jesus, thy only-begotten Son, in the unity of

the Holy Ghost, livest and reignest one God, for ever and ever.

O Heavenly Father, I commend my children unto thee. Be thou their God and Father; and mercifully supply whatever is wanting in me, through frailty or negligence. Strengthen them to overcome the corruptions of the world, to resist the solicitations of evil, whether from within or without; and deliver them from the secret snares of the enemy. Pour thy grace into their hearts, and confirm and multiply in them the gifts of the Holy Spirit, that they may daily grow in grace, and in the knowledge of our Lord Jesus Christ, and so faithfully serving thee enjoy thee hereafter; through the merits of the same Jesus Christ, who with thee and the Holy Ghost, livest and reignest. Amen.

PRAYER OF A CHILD.

O ALMIGHTY God, who hast given unto me my father and mother, and made them to be an image of thy authority, and love, and tender watchfulness, and hast commanded me to love, and honour, and obey them in all things, give me grace cheerfully and with my whole heart to keep this thy law. Help me to love them fervently, to honour them truly, to yield a ready obedience to all their commands, to comply with all their wishes, to study their happiness in everything, and to bear with patience and humility all their rebukes. Deliver me, O God, from pride, rebellion, and wilfulness, from passion and stubbornness, from sloth and carelessness. Make me diligent in all my duties and studies, and patient in all my trials; that so living, I may deserve to be thy child, who art our Father in heaven, through Jesus Christ, thine only Son our Lord. Amen.

A PRAYER FOR CHOOSING A STATE OF LIFE.

O LORD, I beseech thee to grant me thy divine light that I may know the designs of thy providence concerning me, and that, filled with a sincere desire for my soul's salvation, I may say with the young man in the Gospel: "What must I do to be saved?" All states of life are before me; but, still undecided what to do, I await thy commands, I offer myself to thee without restriction, without reserve, with a most perfect submission.

Far be it from me, O Lord, to oppose the order of thy wisdom, and, unfaithful to the inspiration of thy grace, to strive to subject the will of the Creator to the caprice of the creature. It is not for the servant to choose the way in which he will serve his master: do thou lay upon me what commands thou pleasest. "My lot is in thine hands." I make no exception, lest perchance that which I except, be that which thou willest, and because I am too short-sighted to discover in the future the different obstacles I shall meet with, if, without thy guidance, I make myself the arbiter of my own conduct. Speak, Lord, to my soul; speak to me as thou didst to the youthful Samuel: "Speak to me, Lord; for thy servant heareth." I cast myself at thy feet, and I am ready, if it be thy will, to sacrifice myself as a victim to thee for the remainder of my days, in such manner as thou shalt deem most worthy of thy greatness.

O my God, overrule the affections of my parents, and guide their projects according to the counsels of thy eternal wisdom. Lord, I desire to consult thee as the oracle of truth, sincerely and without preference; grant that they also may submit themselves to its decrees faithfully and without reserve.

A PRAYER IN TIMES OF CALAMITY.

O JESUS Christ, we call upon thee, holy, immortal God. Have mercy upon us and upon all men. Purify us by thy holy blood, forgive us through thy sacred Passion, save us in thy mercy, now and for ever. Amen.

Bona Mors.

DEVOTIONS TO THE PASSION OF OUR BLESSED LORD, TO OBTAIN THE GRACE OF A HAPPY DEATH.

OPEN, O Lord, our mouths to bless thy holy name; cleanse our hearts from all vain and distracting thoughts; enlighten our understandings, inflame our wills, that we may worthily perform this holy exercise with attention and devotion, and may deserve to be heard in the presence of thy Divine Majesty: through Christ our Lord. Amen.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Holy Mary,
All ye holy Angels and Archangels,
St. Abel,
All ye choir of just souls,
St. Abraham,
St. John the Baptist,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,

Pray for us.

St. John,
All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Austin,
All ye holy Bishops and Confessors,
St. Benedict,
St. Francis,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Lucy,
All ye holy Virgins and Widows,
Pray for us.
All ye Saints of God. *Make intercession for us.*
Be merciful unto us. *Spare us, O Lord.*
Be merciful unto us. *Hear us, O Lord.*
Be merciful unto us,
From thy anger,
From the perils of death,
From an unprovided death,
From the pains of hell,
From all evil,
From the power of the devil,
By thy nativity,
By thy cross and passion,
By thy death and burial,
By thy glorious resurrection,
By thy admirable ascension,
By the grace of the Holy Ghost, the Comforter,
In the day of judgment,
O Lord, deliver us.
We sinners, *Beseech thee to hear us.*

That thou wilt spare us,
We beseech thee to hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

LET US PRAY.

MAY thy clemency vouchsafe, O God, so to confirm thy servants in thy holy grace, that at the hour of death the enemy may not prevail over them and that with thy angels they may deserve to pas into life everlasting.

Almighty and most gracious God, who for thy thirsting people didst bring forth from the rock stream of living water, draw forth from the hardness of our hearts tears of compunction, that we may bewail our sins, and receive remission of them from thy mercy: through Christ our Lord. Amen.

AN ACT OF CONTRITION.

O LORD Jesus Christ, Redeemer of the world, behold prostrate at thy feet a most ungrateful and perfidious creature! My God, I have offended thee exceedingly in thought, word, and deed. My heinous crimes fixed thee to the bloody cross. To rescue me from eternal damnation, thou didst agonize three hours on Mount Calvary. But, oh! how much am I displeased with myself! how grieved for having offended thee, a God of infinite goodness, of infinite charity! I am astonished and confounded at thy unwearied patience in supporting a most provoking sinner. From the bottom of my heart I detest all my sins; and because I love thee, and will love thee above all things created, I steadfastly purpose, by thy holy grace, never to offend thee more, and rather to die than commit one mortal sin. Amen.

THE STATIONS OF THE SACRED PASSION.

O MOST sweet Jesus! praying to thy Father in the garden, sorrowful even unto death, and sweating blood in an agony of grief, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! delivered by the traitor's kiss into the hands of thine enemies, seized and bound like a thief, and abandoned by thy disciples, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! by the unjust verdict of the Jews found guilty of death, brought like a malefactor before the tribunal of Pilate, scorned and derided by the impious Herod, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! stripped of thy garments. and most cruelly scourged at the pillar, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! crowned with thorns, blindfolded, buffeted, struck with a reed, clothed in derision with a purple garment, and many other ways scorned and overwhelmed with reproaches, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! reputed more criminal than Barabbas the murderer, rejected by the Jews, and unjustly condemned to the death of the cross, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! loaded with a heavy cross, and led like an innocent lamb to the place of execution, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us

O most sweet Jesus! numbered amongst thieves, derided, blasphemed, made to taste vinegar and gall, and crucified in dreadful torments from the sixth to the ninth hour, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! dead upon the cross, and in thy holy mother's presence pierced by a lance in thy side, whence issued forth blood and water, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! taken down from the cross, and bathed with the tears of thy most sorrowful Mother, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! covered with bruises, marked with five wounds, embalmed with spices, and laid in the sepulchre, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. He truly bore our sorrows.

R. And he endured our grief.

LET US PRAY.

O GOD, who, for the redemption of the world, didst vouchsafe to be born, to be circumcised, to be rejected by the Jews, to be betrayed with a kiss, to be bound like a malefactor, and like an innocent lamb to be led to slaughter; to be ignominiously brought before Annas, Caiphas, and Herod; to be accused by false witnesses, scourged with whips, buffeted, spit upon, struck with a reed, crowned with thorns, stripped of thy garments, nailed to a cross, and placed between two thieves; to have vinegar and gall given to thee to drink; to have thy side pierced through with a spear; do thou, O Lord, by these most grievous pains, which I, thy unworthy

servant, commemorate, and by thy most holy cross and death, deliver me from the pains of hell, and conduct me whither thy mercy did conduct the good thief crucified with thee, who, together with the Father and the Holy Ghost, livest and reignest for ever. Amen.

PRAYERS TO THE FIVE WOUNDS OF OUR SAVIOUR.

O LORD Jesus Christ! I humbly adore the most sacred wound of thy left foot. I thank thee for that cruel pain, suffered with so much love and charity. I feelingly compassionate thy torments, and the excessive grief of thy most afflicted Mother. I humbly beg pardon for all my sins, which I deplore beyond all imaginable evils, because they offend thee, O infinite goodness! and I resolve never more to sin. O bring with me all sinners to a true conversion, and give them light to know the heinousness and enormity of mortal sin.

Our Father. Hail Mary. Glory, etc.

O LORD Jesus Christ! I humbly adore the most sacred wound of thy right foot. I give thee thanks for that cruel pain, suffered with so great love and charity. I feelingly condole with thee in thy torments, and with thy most afflicted Mother. Grant me strength against all temptations, and prompt obedience in the execution of thy divine will. Comfort, O Jesus, all poor, miserable, afflicted, tempted, and persecuted persons. Most just Judge! govern those who administer justice, and assist all labourers in the care of souls, whether amongst Christians or infidels.

Our Father. Hail Mary. Glory, etc.

O LORD Jesus Christ! I humbly adore the most sacred wound of thy left hand. I render thee

thanks for that cruel pain, endured for me with so much love and charity. I condole with thee in thy sufferings, and with thy most afflicted Mother. Deliver me from the pains of hell; grant me patience in the adversities of this life, and conformity in all things to thy blessed will. I offer to thee all my sufferings of body and soul, in satisfaction for my sins, which have so often deserved eternal torments. Pardon all my enemies, and all those who bear ill-will against me. Grant patience to the sick, and restore them to health, and support with thy assisting grace all who are in their agony, that they may not perish.

Our Father. Hail Mary. Glory, etc.

O LORD Jesus Christ! I humbly adore the most sacred wound of thy right hand. I thank thee for that cruel pain, endured for me with so much love and charity. I condole with thee in thy sufferings, and with thy most afflicted Mother. Grant me a firm and resolute will in all things relating to my salvation. Bless me with final perseverance in grace, that I may secure the enjoyment of that glory which was purchased at the price of thy most precious blood. Grant also, my Jesus, speedy peace and repose to the souls in purgatory, and daily advance towards perfection thy holy servants in this world, especially those who are of this congregation.

Our Father. Hail Mary. Glory, etc.

O LORD Jesus Christ! I humbly adore the most sacred wound in thy blessed side. I thank thee for the immense love manifested towards us at the opening of thy inflamed heart. Grant me a pure and perfect charity; that, loving thee above all things. I may breathe my last breath in the purest sentiment of

divine love. Protect thy holy Catholic Church; direct thy governing Vicar on earth, and all ecclesiastical orders and pious persons who are instrumental in bringing souls to their duty. Preserve in thy happy service all Christian kings and princes. Bring into the way of salvation all those who are gone astray, whether through malice or ignorance, and subject unto thy sweet yoke all infidels, heretics, and all the enemies of thy holy name.

Our Father. Hail Mary. Glory, etc.

LET US PRAY.

O LORD Jesus Christ! God of my heart! by those five wounds which our sins inflicted on thee, succour thy servants, whom thou hast redeemed with thy precious blood. Amen.

Most merciful Redeemer! I humbly beseech thee, by those unspeakable torments, and the immense grief which thou wast pleased to suffer for me, especially when thy blessed soul was separated from thy body, that thou wilt secure my poor soul at the hour of its departure, and comfort me then, as thou didst the good thief, with the blessed assurance that I shall be with thee in paradise. Amen.

Let us say *thrice* the Our Father and the Hail Mary, in memory of the three hours our dear Redeemer hung upon the cross, for the souls of the faithful departed of this congregation. Our Father, etc. Hail Mary, etc.

Let us say *once* the Our Father and the Hail Mary, for such as are in the lamentable state of mortal sin. Our Father, etc. Hail Mary, etc.

Let us likewise say *once* the Our Father and the Hail Mary, for the person in this congregation that is to die next, that he may be prepared, and depart happily fortified with the holy sacraments of the Church. Our Father, etc. Hail Mary, etc.

Let us dispose ourselves, by acts of perfect contrition, and pure love of God, to receive worthily the benediction of our Lord and Saviour, in the adorable sacrament of the altar.

MERCIFUL Redeemer, and holy God of infinite patience! great is my confusion to appear in thy divine presence, having so frequently preferred contemptible creatures to thee, the omnipotent Creator of the universe. I utterly detest my presumption in sinning in thy most pure sight; I acknowledge myself a criminal, and I plead guilty at the bar of thy dread tribunal. Thou mightest have been glorified in thy justice, by striking me suddenly dead, and condemning me to eternal flames, for base indignities offered to thee; but thou wast pleased to be glorified in the high prerogative of thy mercy, in calling me back to repentance. I abhor all my crimes of thought, word, and deed; not only for the hope of reward, or fear of punishment, but for thy own sake, and because thou dost infinitely abominate them. O God of majesty and mercy! look upon those sacred marks in thy hands, feet and side, which thou still retainest in thy glorified body, to plead my pardon. By that tender love which induced thee to create, redeem, and sanctify me, unite the abyss of thy merits to the abyss of my misery; strengthen my weakness, confirm this my resolution of never offending thee more. O rather let me lose everything, with life itself, than lose thy favour by mortal sin. My heart was created for thee, and I love thee more than myself. Every aspiration of my life, especially the last, shall be a protestation of my pure and sincere love of thy Divine Majesty. Sweet Saviour of perishing mankind! who openest thy hand and fillest every creature with benediction, give me now such a blessing as thou didst bestow on thy beloved disciples when ascending in triumph from Mount Olivet, that I may live and die in this happy disposition. Amen.

Litany for a Happy Death.

LORD, have mercy on us. *Christ, have mercy on us.* Lord, have mercy on us.

God the Father, who for our sake didst deliver up thy beloved Son to death, *Have mercy on us.*

God the Son, who didst mercifully submit to the law of death, that we may thereby gain eternal life, *Have mercy on us.*

Holy Spirit, the great comforter of dying Christians,

O divine Jesus! when I shall be seized with my last illness, and warned to prepare for the approach of my Judge,

When my eyes, darkened with the mist of death, shall fix their last dying looks on thy crucified image,

When my pale and ghastly countenance shall fill others with compassion and terror,

When my ears, about to close for ever to all human discourse, shall await the dreadful sound of thy irrevocable sentence,

When my feet, unable to move, shall remind me that my earthly course is drawing to an end,

When my imagination, disturbed with gloomy and frightful phantoms, shall fill my heart with deadly horror,

When my soul, terrified at the view of my sins, and agonized with fear of thy rigorous justice, shall struggle with the angel of darkness,

When my heart, weakened and overwhelmed with the pains of sickness, shall be seized with the last agonies of death, and violently assailed with the last efforts of Satan,

Then, Merciful Jesus, have mercy on me.

When my friends, assembled round me, shall compassionate my sufferings, and weep for my approaching dissolution,
When all my senses shall fail, and this world for ever vanish from my view,
When the symptoms of death shall appear, and the last tears shall trickle down my cheeks,
When tortured by the pangs of death, and oppressed with lengthened agony,
When the last heavy sighs of my heart shall press my soul to leave my body,
When my soul, fluttering at my lips, shall be on the point of beholding her Almighty Judge,
When my soul shall at length depart from this valley of tears, and leave my body pale, cold, and hideous,
When I shall stand all alone before my Judge, and behold at one glance all the sins of my life, and all thy claims, O my God, on my love,
When thou shalt pronounce that awful sentence, which no human power can revoke, and no human art elude,

Then, Merciful Jesus, have mercy on me.

V. Through thy painful agony and precious death,
R. Deliver us, O Jesus!

LET US PRAY.

O GOD, who hast condemned our bodies to death, but has given us immortal souls to enjoy thee eternally, and hast concealed from us the day and hour of our death, that we may always expect and prepare for our last hour, grant that a holy and penitential life may ensure for us the happiness of a tranquil death. O Divine Jesus! whose precious death should lighten our sorrows, I fervently conjure thee, by the bitterness thou didst endure on the

cross, when thy blessed soul was separated from thy adorable body, to be propitious to me and to all sinners in our last awful passage from time to eternity. Amen.

A SHORT PRAYER WHICH MAY BE SAID DAILY FOR THE GRACE OF A HAPPY DEATH.

O MOST dear and adorable Jesus! who wast crucified for the redemption of mankind, I beseech thee, by thy dreadful agony, by thy countless wounds, by the effusion of thy precious blood, by the recommendation of thy sacred soul into the hands of thy Eternal Father, and by thy ignominious death on the altar of the cross, that thou wilt graciously vouchsafe at my last hour to receive my spirit into the bosom of thy mercy.

A PRACTICE MADE USE OF BY ST. MECHTILDIS.

O HOLY Mary, our sovereign Queen! as God the Father by his omnipotence hast made thee most powerful, deign to assist us at the hour of our death, by defending us against all power that is contrary to thine.

Ave Maria.

O HOLY Mary, our sovereign Queen! as God the Son has endowed thee with so much knowledge and charity, that it enlightens all heaven, deign at the hour of our death to illustrate and strengthen our souls with the knowledge of the true faith, that they be not perverted by error or pernicious ignorance.

Ave Maria.

O HOLY Mary, our sovereign Queen! as the Holy Ghost has plentifully poured forth into thee the love of God, deign to instil into us, at the hour of

our death, the sweetness of divine love, that all bitterness at that time may become acceptable and pleasant to us.

Ave Maria.

A Daily Prayer in Time of Sickness.

O MY God, I consider this sickness with which thou art pleased to visit me, as a favour from thy fatherly hand. I accept of all its circumstances and consequences in satisfaction for my sins. Thou hast given me health and strength, O Lord, and taken them away; may thy holy name be blessed for ever. I bow down my whole soul to adore thee in all thy appointments. I resign myself entirely into the hands of thy providence, and acknowledge that thou dost treat me with too much indulgence. I know I deserve greater evils than those I now endure, and that my sins have merited pains infinitely greater than those of hell, where I would long since have been, had not thy mercy interposed between my soul and thy justice. Alas! how many are now suffering therein for crimes considerably less than mine. My pains are nothing in comparison to theirs. I have no reason to complain. May thy holy will be done on earth as it is in heaven. I offer myself with entire submission to suffer whatever thou pleasest—as long as thou pleasest—and in what manner thou pleasest. May this sickness be to the honour of thy holy name, and the good of my soul. O Lord, have pity on my weakness, and deal not with me according to my sins, but have compassion on me according to the multitude of thy tender mercies. Confirm my soul

with strength from above, that I may patiently suffer all the pains, uneasiness, and difficulties of my illness. Grant that I may cheerfully submit to them as just punishments of my manifold offences, and duly offer them in union with the sufferings and death of my blessed Redeemer on the cross, through whose merits I look for mercy, and hope to obtain eternal life. Have pity on me, O most loving Father! Clothe me with thy grace, and receive me into the arms of thy mercy. "*Create a clean heart in me, O God! and renew a right spirit within my bowels.*" (*Psalm* 1. 12.) Cast out from thence whatever profanes or defiles thy temple. Eradicate from my heart whatever is displeasing to thee, and lay in me the foundation of a new life. I am heartily sorry for having ever offended thy infinite goodness, either in thought, word, deed, or omission. I most humbly implore the pardon of all my sins. I now firmly purpose never to offend thee more, but to avoid everything that may be to me an occasion of sin. I resolve to make restitution and satisfaction for the injuries I have committed; for the love of thee I sincerely forgive all those who have in the least injured me: I beseech thee to pardon them, and to grant them the same blessings I desire for my own soul. With the utmost humility, I also heartily beg pardon of all those to whom I have given any offence, whether by bad example, words, deeds, or any other way, deliberately or indeliberately. Thou knowest, O Lord, my frailty, being nothing but dust and ashes; preserve me from all temptations, and be thou my defence against all the assaults of the evil spirit, that in this sickness I may no ways offend thee; and if it is to be my last, I beg of thee so to direct me by thy grace, that I may not neglect the necessary means of salvation, nor be

deprived of any of those powerful helps which thou hast, in thy mercy, ordained for the good of my soul. Prepare me, O Lord, for my passage to eternity, that being perfectly cleansed from all my iniquities, I may be admitted one day into the kingdom of thy glory, there to love and praise thee for ever in the company of thy blessed angels and saints. Amen.

Litany for the Sick.

LORD, have mercy on me. *Christ, have mercy on me.* Lord, have mercy on me.

God the Father, Creator of the world, *Have mercy on me.*

God the Son, Redeemer of the world, *Have mercy on me.*

God the Holy Ghost, perfecter of the elect, *Have mercy on me.*

O Blessed Trinity, three Persons and one God, *Have mercy on me.*

Holy Mother of God,
All ye holy angels and archangels,
All ye blessed company of the just,
All ye holy patriarchs and prophets,
All ye holy apostles and evangelists,
All ye holy disciples of our Lord,
All ye holy martyrs,
All ye holy bishops and confessors,
All ye holy virgins and widows, *Pray for me.*

All ye holy saints of God, *make intercession for me.*

Have mercy, O Lord, *and spare me.*

Have mercy, O Lord, *and hear me.*

From all my sins and offences, and the punishment due to them,
From all temptations, and the snares of the devil,
From all impatience and repining at thy just chastisements,
From dejection of spirit, and diffidence in thy mercies,
From all undue fears of death, and all immoderate desires of life,
From distraction of mind, and neglect of preparation for eternity,
By thy cross and passion,
By thy death and burial,
By thy glorious resurrection and ascension,
By the grace of the Holy Ghost, the Comforter,
In the hour of death, and in the day of judgment,

O Lord deliver me.

That it would please thee to comfort me in sorrows, and enable me to look to a blessed life beyond death,
That it would please thee to remind me of all thy mercies, and by them encourage me to a sure confidence in thee,
That thou wouldst grant me the grace to order all my temporal affairs with prudence, justice, and charity; and with a free and quiet mind wholly to dispose myself for heaven,
That thou wouldst sanctify this thy fatherly correction of me, that the sense of my weakness may add strength to my faith, and seriousness to my repentance,
That thou wouldst grant me the grace to confess sincerely, to repent of all my sins, and bestow on me perfect remission and forgiveness of them,

I beseech thee, to hear me.

That thou wouldst grant me the grace heartily to forgive all those who have offended me, and to satisfy to the utmost of my power whoever hath suffered the least prejudice by me,

That being thus reconciled to thee, and to all the world, I may, with assured hope and steadfast faith, receive the sacrament of thy blessed body, and by the strength of that heavenly food, cheer my fainting spirits, and continue with joy in thy favour to the end,

That a patient submission under the pains of my sickness may expiate the punishment due to my sins, diminish my love of this world, and increase my desire of the next,

I beseech thee to hear me.

That in whatever thy providence hath ordained concerning me, I may readily acquiesce, and both in life and death, be always thine,

Son of God,

Lamb of God, who takest away the sins of the world,
Spare me, O Lord.

Lamb of God, who takest away the sins of the world,
Hear me, O Lord.

Lamb of God, who takest away the sins of the world,
Have mercy on me.

Lord, have mercy on me. *Christ, have mercy on me.*
Lord, have mercy on me.

Our Father, etc.
O Lord hear my prayer,
And let my cry come unto thee.

LET US PRAY.

ALMIGHTY and eternal God, in whose hands are life and death, whose infinite wisdom disposes all things advantageously for those who love thee;

behold thy servant whom thou hast cast upon a bed of sickness; comfort, I beseech thee, my afflicted spirit; increase my faith, strengthen my hope, and perfect my charity, sanctify all my sufferings, and if thy mercy shall restore me to health, may I carefully correct the errors of my past life. If it please thee to call me out of this world, grant that I may safely pass through the shades of death, transported by thy holy angels into the mansions of bliss, where no fear shall trouble me, no pains afflict me, no grief disturb my peace of mind, but pure delight, unspeakable joy and perfect security shall be for ever confirmed to me: Through Jesus Christ our Lord. Amen.

PRAYER BEFORE RECEIVING THE HOLY VIATICUM.

O DEAR Jesus, I adore thee with my whole heart; I give thee thanks for that infinite love which thou didst show to poor sinners in dying for them on the cross, and for the unspeakable goodness displayed in thy heavenly banquet, to which thou art now pleased to invite me. How dare I approach, who have so ungratefully offended thee, and have lived so long unworthy of my profession.

I acknowledge, O God, that I am a sinner. Thou alone art my hope: I raise my eyes to thee, who art rich in mercy, who art my advocate and most powerful mediator. I commit my cause into thy hands. Help me now in my distress; let the infinite treasure of thy merits supply all my deficiencies, while I partake of this sacred food. Thou knowest my weakness and unworthiness; thou seest how unfit I am, through the multitude and enormity of my sins, to appear before thy judgment seat. I tremble for that

dreadful hour when my manifold transgressions will be laid before me. What must become of me, if my iniquities are to decide my eternal destiny? O Jesus, let me not go alone before the throne of divine justice; come thou into my soul; accompany me to the tribunal of God; there let all thy mercies plead for me. I have nothing to trust to in myself, but upon thy infinite goodness I have every reason to rely. Let us then, my soul, confidently recur to the mercies of our Lord; there let us shelter ourselves in the virtue of his blessed wounds; there, though our sins cry aloud for justice, his precious blood cries still louder for mercy. It is in this mercy I place my confidence, and in this hope I desire to die. Come now, dear Jesus, into my soul, and possess it for ever.

Thou art "*my Lord and my God*" (*John* xx. 28); behold I am thy servant; give me understanding, and strengthen me, that I may ever conform to thy holy will.

Thou art the Lamb of God, the spotless Lamb, who takest away the sins of the world. Cleanse me from all that is sinful, and give me that which is pleasing in thy sight.

Thou art my love and my joy, my God and my all; thou art my portion and inheritance.

Let the powerful force of thy love affect all my faculties; let it entirely change my heart, that I may die to the world for the love of thee, who wast pleased to die on the cross for the love of me.

"*Into thy hands I commend my spirit*" (*Ps.* xxx. 6), my whole being, and the remainder of my life, whilst I am in possession of it, and have the power of making the offer and sacrifice. Amen.

ACT OF THANKSGIVING AFTER HAVING RECEIVED THE VIATICUM.

GLORY and thanksgiving be to thee, O Lord, who in thy sweetness hast been pleased to visit and refresh my poor soul. "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen," and my soul hath received, my "salvation." (*Luke* ii. 29, 30.)

Now I willingly bid farewell to the world, and with joy I go to thee, my God. Nothing more, dear Jesus, shall separate me from thee. In thee I will live, in thee I will die, in thee I hope to abide for ever. Now life seems uneasy to me; I "desire to be dissolved and to be with Christ" (*Phil.* i. 23), "for whom have I suffered the loss of all things, and count them as dung, that I may gain Christ." (*Phil.* iii. 8.) Now "though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me" (*Ps.* xxii. 4), O Lord. "As the hart panteth after the fountains of water, so my soul panteth after thee, O God: my soul hath thirsted after the strong living God; when shall I come and appear before the face of God." (*Ps.* xli. 2. 3.)

Give me thy blessing, O Jesus, and establish my soul in everlasting peace; such peace as thou alone canst give: such peace as it may not be in the power of my enemy to destroy.

O that I were happily united to thee for ever; that I were wholly swallowed up and buried in thee; that my soul were at rest in the enjoyment of thee, my God, for ever. "What have I in heaven, and beside thee what do I desire on earth" (*Ps.* xxii. 25), my God?

Soul of Christ, sanctify me; body of Christ, save

me; blood of Christ, purify me; water issuing from the side of Christ, cleanse me; passion of Christ, strengthen me. O good Jesus, graciously hear me; within thy sacred wounds hide me; never suffer me to be separated from thee; at the hour of death call me, and command me to come to thee, that thou mayest associate me with the angels and saints, and the whole choir of celestial spirits, to sing forth canticles of praise and glory to thy holy name for ever and ever. Amen.

A PRAYER BEFORE EXTREME UNCTION.

LORD Jesus Christ, who in thy great mercy hast provided powerful resources for all our necessities, grant me grace to have recourse to them with such dispositions, that my soul may partake of all those great advantages and salutary effects, which thou hast appointed in their institution. Thou hast instituted the sacrament of Extreme Unction for the benefit of the sick, who in their extremity stand more particularly in need of grace and consolation. I now desire to receive this heavenly medicine, for the ends for which it has been instituted. Grant, I beseech thee, that this holy Unction may produce in me all its happy fruits; by healing my soul, by fortifying me against all temptations, by supporting me in the hour of anguish and distress, and by preparing me for a happy passage, or for whatever may be thy holy will. If thou foreseest that my health shall be conducive to thy greater glory, and expedient for my eternal salvation, let this be the means to restore it. I absolutely submit to thy will: I wish not so much to live as to serve thee. Dispose of me as thou knowest best; all I desire is the accomplishment of thy will: give me health or sickness, life or death;

give me whatever thou pleasest: not my will but thine be done: it is a greater happiness to fulfil thy will than to enjoy ten thousand lives. How happy should I be, if the destruction of my body could repair the injuries I have offered to thy divine Majesty! My eyes, alas! have seen vanities; my ears have been open to detractions, to profane and unprofitable discourses; my tongue has many ways offended both in speaking and tasting; my hands have contributed to many follies; my feet have often gone astray in the paths of vanity and sin. By this holy Unction, and by the prayers of thy Church, pardon me, O Jesus, all the sins which I have committed by my senses. Let those avenues, through which sin has made its way into my soul, be now shut to the world. Let my eyes be open to thee alone. Let my ears be attentive to thy commandments. Let my tongue be solely employed in soliciting mercy. Let my prayers ascend like incense in thy sight. Let my hands be lifted up to heaven for pardon. Let my feet walk in thy ways; and let my heart be the living temple of the Holy Ghost. Into thy hands, O dear Jesus, I commend my spirit. In thee I will live, in thee I will die, in thee I will abide, and in thee I hope to possess eternal rest for ever and ever. Amen.

A PRAYER AFTER EXTREME UNCTION.

O MY God, thou hast created, redeemed, and sanctified me; thou hast preserved me in many dangers, both of soul and body. Thou hast nourished me with the adorable sacrament of thy body and blood, and granted me to receive the rites of thy Church, preferably to so many others who were carried off by a sudden death without having been favoured with those succours which thou hast be-

stowed upon me, a most ungrateful sinner. For these and all other blessings I offer thee innumerable thanks; to thee I resign my heart; receive it for a holocaust. I do not desire to be freed from my pains; thou knowest what is best for me: take from me all murmuring! give me patience to suffer whatever thou pleasest: if it be thy divine pleasure to inflict on my weak body greater punishments than I now suffer, my heart is ready, O Lord, my heart is ready to accept them, and to suffer in whatever manner and measure shall be most conformable to thy holy will. This one grace I most earnestly beg of thee, my God, that I may die the death of thy Elect, and be admitted, after the sufferings and tribulation of this transitory life, into the company of thy glory, there to see and enjoy thee, in the kingdom of the blessed, for all eternity. Amen.

A PRAYER OF THANKSGIVING UPON THE RECOVERY OF A PERSON FROM THE BED OF SICKNESS.

ALMIGHTY and everlasting God, I here acknowledge thy blessing in the recovery of my health, and return thee my most hearty thanks for it. I beg thy grace for the making a better use of it than hitherto I have done; that I may correct all the errors of my past life, that I may improve in virtue, be an example to others, and dedicate that health to thee which is now thy special gift; that thus living to thee, I may be ever prepared for my last hour, through Jesus Christ, our Lord. Amen.

Bless the Lord, O my soul: may he be praised and glorified for ever.

Bless the Lord, O my soul, and forget not all his benefits.

Blessed be the Lord God of our fathers: let praise and glory be given to him for ever.

I will praise thee, O my God, while I live; I will glorify thy holy name while I have my being. O magnify the Lord with me, all ye holy angels; praise him, all ye saints.

I will bless the Lord at all times: his praise shall be ever in my mouth.

Give glory to the Lord, for he is good, for his mercy endureth for ever.

Blessed be the name of the Lord, from henceforth, now, and for ever.

From the rising of the sun, unto the going down of the same, the name of the Lord is worthy of praise. Glory, etc.

PRAYER TO RECOMMEND OUR AGONY TO GOD.

MY most sweet Saviour! I must soon combat with hell and death. Thou knowest the power and subtlety of my enemies. If I be left alone in this combat, I shall be lost. Have compassion, dear Lord, on my soul when it shall be exposed to so great dangers. I have no one but thee, O my Jesus, no other than thyself to afford me the aid I shall stand in need of in my last moments. If thou come not to my assistance, I shall not be able to resist the power of my adversaries. Be thou my protection, and the place of my refuge. The enemies I shall have to combat are thy enemies, and it is thy image that they would destroy. Suffer them not to boast that in overcoming me, they have prevailed against thee. When near to thee I am strong, but when left to myself I am nothing but weakness. Have mercy on me, O Lord, and forsake me not; do not depart from me. Amen.

PRAYERS TO BE RECITED BY THE ASSISTANTS WHEN ATTENDING A DYING PERSON.

LORD Jesus Christ! we beseech thee through thy bitter agony and prayer in the garden, that thou wouldst be pleased to be an advocate with thy Eternal Father, in behalf of this thy servant. Lay before him all those drops of blood which in the anguish of thy spirit flowed from thy body, and offer them for the remission of all [*his*] sins; that, in this hour of extremity, [*he*] may be discharged from that hand-writing of sin which stands against [*him*], and from that punishment which [*he*] fears to be too justly due to [*his*] sins.

Our Father, etc. Hail Mary, etc.

Lord Jesus Christ! who for our salvation wast pleased to suffer death on the cross, we beseech thee to offer up all the anguish and pains thou didst then endure in behalf of this thy servant, that they may be accepted in [*his*] favour, for the good of [*his*] soul, for the obtaining a happy hour, and for the release from that punishment which [*he*] has deserved for [*his*] sins.

Our Father, etc. Hail Mary, etc.

Lord Jesus Christ! who hadst such a boundless love for us as induced thee to become man for our salvation, we beseech thee to let this thy infinite charity and goodness towards mankind so plead with thy Eternal Father in behalf of this thy poor servant, that, by thy powerful mediation, [*his*] soul, at the moment of its departure from the body, being freed from the bonds of sin, may find a free admittance

through the gate that leads to the mansions of eternal bliss.

Our Father, etc. Hail Mary, etc.

Lord Jesus Christ! who by thy precious blood hast redeemed us, we beseech thee to imprint deep on the soul of this thy servant, the memory of thy most sacred wounds, that having them perpetually in [*his*] sight, [*he*] may be encouraged to suffer with patience and resignation, and be armed against all the pangs of death. Thus let [*him*] cheerfully submit to all the difficulties of [*his*] condition, and begin, even here, to be united to thee with a love that shall never end.

Grant [*him*] now to partake of the fruit of thy holy incarnation, of thy bitter passion, of thy glorious resurrection and admirable ascension.

Grant that [*he*] may be sensible of the effects of thy holy mysteries and sacraments, and of all the prayers which are offered to thee by the whole church.

Remember, O Lord, that thou wast once in the straits of death; that in this extremity, after crying out to thy eternal Father, and commending thy spirit to him, thou didst expire. Behold now this thy servant in [*his*] anguish crying aloud to thee; stand thou by [*him*], defend and comfort [*him*] in this [*his*] distress, and receive [*his*] soul into thy merciful embraces.

Remember, O Jesus, that thy arms were stretched forth, thy side opened, and thy sacred head bowed down from the cross; have regard now, we beseech thee, to the soul of this thy servant, which, departing out of this world, seeks refuge in thee; receive it into thy arms, clasp it to thy breast, and there let it hide itself, secured from the attacks of all its enemies, till

the anger of God pass over. Into thy hands we commend [*his*] spirit which has been created and redeemed by thee; despise not, we beseech thee, the work of thy hands.

O Christ Jesus, who wast crucified for our redemption, we beseech thee, by that love which brought thee from heaven, to have compassion on the soul of this thy servant; forgive all [*his*] sins, and by the merits of thy bitter passion satisfy for all [*his*] failings, and supply [*his*] defects; let [*him*] now experience the multitude of thy tender mercies, and be sensible of thy goodness. Dispose [*his*] soul by thy grace, that [*he*] may be prepared at thy call to go forth to meet [*his*] heavenly bridegroom. Grant [*him*], we beseech thee, true patience and perfect resignation in [*his*] pains and anguish. Give [*him*] full discharge from all [*his*] sins; confirm [*his*] faith, strengthen [*his*] hope, and perfect [*his*] charity, that departing hence, [*his*] soul may be received into thy mercy. O dear Redeemer, by that distress which thou didst suffer on the cross, when thou didst cry out to thy eternal Father, we pray thee to have mercy on this thy servant in [*his*] extremity; hear the sighs and desires of [*his*] heart; speak thou for [*him*], we beseech thee, who art the Eternal Word, and to whom the Father will refuse nothing.

By thy victory over death, and the infinite merits of thy passion, we beseech thee in behalf of this thy servant, that [*he*] may have no other thoughts but of peace, mercy, and comfort, and not of affliction. Bear [*him*] up against all distrust and despair; deliver [*him*] from [*his*] necessities, and be [*his*] comforter in [*his*] distress. Let those hands which were once nailed to the cross now plead for [*him*], and obtaining [*his*] pardon, conduct [*him*] into thy eternal rest. Amen.

RECOMMENDATION OF A SOUL DEPARTING.

LORD, have mercy on us.
Christ have mercy on us.
Lord, have mercy on us.
Holy Mary, *pray for* [*him*].
All ye angels and archangels. *pray for* [*him*].
All ye choirs of the just,
St. John the Baptist,
St. Joseph,
All ye patriarchs and prophets.
St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy Apostles and Evangelists,
All ye holy disciples of our Lord,
All ye holy innocents,
St. Stephen,
St. Laurence,
All ye holy martyrs,
St. Sylvester,
St. Gregory,
St. Augustine,
All ye holy bishops and confessors,
St. Benedict,
St. Francis,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Lucy,
All ye holy virgins and widows,

Pray for [*him*].

All ye saints of God, *Make intercession for* [*him*],
Be merciful, *Spare* [*him*], *O Lord.*
Be merciful, *Deliver* [*him*], *O Lord.*
Be merciful, *Receive* [*him*], *O Lord.*

From thy anger,
From the danger of death,
From an ill end,
From the pains of hell,
From all evil,
From the power of the devil,
Through thy nativity,
Through thy cross and passion,
Through thy death and burial,
Through thy glorious resurrection,
Through thy admirable ascension,
Through the grace of the Holy Ghost, the Comforter,
In the day of judgment,

O Lord, deliver [him.]

We sinners, *Beseech thee to hear us.*
That thou spare [*him*], ***We beseech thee to hear us.***
Lord, have mercy on us.
Christ have mercy on us.
Lord, have mercy on us.

LET US PRAY.

DEPART, Christian soul, out of this world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, Son of the living God, who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the angels, archangels, thrones, and dominations, cherubim and seraphim; in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins, and of all the saints of God. Let thy place be this day in peace, and thy abode in holy Sion, through Christ our Lord. Amen.

God of mercy! God of goodness! O God, who, according to the multitude of thy mercies, forgivest

the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this thy servant [*N.*,] and grant [*him*] a full discharge from all [*his*] sins, who most earnestly begs it of thee. Remove, O merciful Father, whatever is corrupt in [*him*] through human frailty, or by the snares of the enemy; make [*him*] a true member of the Church; and let [*him*] partake of the fruit of thy redemption. Have compassion, Lord, on [*his*] tears, and admit [*him*] to the sacrament of thy reconciliation, who has no hope but in thee, through Christ our Lord. Amen.

I recommend thee, dear *brother*, to Almighty God, and leave thee to his mercy, whose creature thou art; that having paid the common debt, by surrendering thy soul, thou mayest return to thy Maker, who formed thee out of the earth. Let, therefore, the splendid company of Angels, meet thy soul at its departure; let the court of the Apostles receive thee; let the triumphant army of glorious Martyrs conduct thee; let the crowds of joyful Confessors encompass thee; let the choir of blessed Virgins go before thee; and let a happy rest be thy portion in the company of the Patriarchs; let Christ Jesus appear to thee with a mild and cheerful countenance, and give thee place among those who are to be in his presence for ever. Mayst thou be a stranger to all that which is punished with darkness, chastised with flames, and condemned to torments. Let the wicked enemy, with all his evil spirits, depart from thee; may he tremble at thy approach in the company of Angels, and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all who hate [*him*] fly before [*his*] face. Let them vanish like smoke, and as wax before the fire so let sinners perish in the sight of God; but for the just,

let them rejoice and be happy in his presence. May all the ministers of hell be filled with confusion and shame; and let no evil spirit dare to stop thee in thy way. Christ Jesus be thy deliverer, who was crucified for thee. Christ Jesus, deliver thee from death, who vouchsafed to die for thee. Christ Jesus, Son of the living God, place thee in his garden of paradise, and may he, the true Shepherd, own thee for one of his flock. May he absolve thee from all thy sins, and place thee at his right hand in the inheritance of his elect. We pray it may be thy happy lot to behold thy Redeemer face to face, to be ever in his presence, and in the vision of that truth which is the joy of the blessed. And thus, placed among those happy spirits, mayest thou be ever filled with heavenly sweetness. Amen.

Receive thy servant, O Lord, into the place of salvation which [*he*] hopes from thy mercy.

R. Amen.

Deliver, O Lord, the soul of thy servant, from all dangers of hell, from all pain and tribulation.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah from the flood.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham from the midst of the Chaldeans.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his afflictions.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by his father.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom and the flames of fire.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, king of Egypt.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the lions' den.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the fiery furnace, and from the hands of an unmerciful king.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Susanna from her false accusers.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hands of Goliah and of Saul.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison.

R. Amen.

And as thou deliveredst that blessed virgin and martyr, St. Thecla, from most cruel torments, so vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys.

R. Amen.

LET US PRAY.

WE commend to thee, O Lord, the soul of this thy servant, and beseech thee, Jesus Christ,

Redeemer of the world, that as in mercy to [*him*], thou becamest man, so now thou wouldst vouchsafe to admit [*him*] into the number of the blessed. Remember, O Lord, [*he*] is thy creature, not made by strange gods, but by thee, the only true and living God; for there is no other God but thee—none that can work thy wonders. Let [*his*] soul find comfort in thy sight, and remember not [*his*] former sins, nor any of those excesses which [*he*] has fallen into, through the violence of passion and corruption. For although [*he*] hath sinned, [*he*] hath retained a true faith in thee, Father, Son, and Holy Ghost; [*he*] has had a zeal for thy honour, and faithfully adored thee [*his*] God, and Creator of all things.

Remember not, O Lord, we beseech thee, the sins and ignorances of [*his*] youth; but according to thy great mercy, be mindful of [*him*] in thy eternal glory. Let the heavens be open to [*him*], and the angels rejoice with [*him*]. Receive, O Lord, thy servant into thy kingdom. Let the Archangel, St. Michael, the chief of the heavenly host, conduct [*him*]. Let the holy Angels of God meet [*him*], and bring [*him*] into the city of the heavenly Jerusalem. May blessed Peter, the Apostle, to whom were given the keys of the kingdom of heaven, receive [*him*]. May holy Paul the Apostle, who was a vessel of election, help [*him*]. May St. John, the beloved disciple, to whom God revealed the secrets of heaven, intercede for [*him*]. May all the holy Apostles, to whom was given the power of binding and loosing, pray for [*him*]. May all the blessed and chosen servants of God, who in this world have suffered torments for the name of Christ, pray for [*him*.] That being delivered from this body of corruption, [*he*] may be admitted into the kingdom of heaven, through the assistance and

merits of our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost. Amen.

The soul being now departed, the following Responsory is said:--

COME to [*his*] assistance, all you saints of God; meet [*him*] all you angels of God; receive [*his*] soul, and present it now before its Lord. May Jesus Christ receive thee, and the angels conduct thee to thy place of rest; may they receive thy soul, and present it now before its Lord.

V. Eternal rest grant [*him*], O Lord.

R. And let perpetual light shine upon [*him*].

May the Angels present [*him*] now before the Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Eternal rest grant [*him*], O Lord.

R. And let perpetual light shine on [*him*].

V. From the gates of hell.

R. Deliver [*his*] soul, O Lord.

V. May [*he*] rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

ABSOLVE, we beseech thee, O Lord, the soul of thy servant (*N.*), that being dead to this world, [*he*] may live to thee, and whatever sins [*he*] has committed through human frailty, we beseech thee in thy goodness, mercifully to pardon. Through Christ our Lord. Amen.

Litany for the Dead.

LORD, have mercy on us.
Lord, have mercy on us.
Christ, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Lord, have mercy on us.
Jesus, receive our prayers.
Lord Jesus, grant our petitions.
O God the Father, Creator of the world, *Have mercy on the souls of the faithful departed.*
O God the Son, Redeemer of mankind, *Deliver the souls of the faithful departed.*
O God the Holy Ghost, Perfecter of the elect, *Complete the bliss of the souls of the faithful departed.*
O Sacred Trinity, three persons and one God, *Give rest to the souls of the faithful departed.*
Blessed Virgin Mary, who, by a special privilege of grace, wast triumphantly assumed into the kingdom of thy Son,
Blessed angels, who, ordering aright the first act of your will, were immediately settled in an unchangeable state of felicity,
Blessed patriarchs, whose spirits were filled with joy when the desired of all nations brought redemption to your long captivity,
Blessed prophets, who, having patiently awaited the coming of the Messias, were at length refreshed with the happy visit of his divine person,

Pray for the souls, etc.

O all you blessed saints, who, after the glorious resurrection of your Saviour, were by him translated from the bosom of Abraham to the clear vision of God,

Blessed apostles, who, at the last and terrible day, shall sit on the twelve thrones, judging the tribes of Israel,

Blessed disciples of our Lord, who, following his sacred steps in the narrow path of perfection, went straight on to the heavenly Jerusalem,

Blessed martyrs, who, passing through the red sea of your own blood, without journeying through a tedious wilderness, entered immediately into the land of promise.

Blessed confessors, who, despising the vanities here below, and placing your affections entirely on the joys above, are already arrived at the full possession of all your wishes,

Blessed virgins, who, watching continually with your lamps prepared, were ready at the first voice of the chaste spouse of heaven to enter with him into the marriage feast,

O all you holy saints, who, not retaining at your death the least irregular adherence to any creature, were perfectly capable of an immediate union with your Creator,

Pray for the souls of the faithful departed.

Be merciful, O Lord, *And pardon their sins.*

Be merciful, O Lord, *And hear our prayers.*

From the shades of death, where they sit deprived of the blissful light of thy countenance,

From the evils to which their defective mortifications in this world have exposed them in the other,

Deliver, &c.

From thy anger, which now too late they grieve to have provoked by their negligence and ingratitude,

From the bonds of sin, wherein they remain entangled by the disorder of their affections,

From the pains of purgatory, justly inflicted on them as the proper effects of their sins,

From that dreadful prison, whence there is no release till they have paid the last farthing,

From all their torments, incomparably greater than the sharpest pains of this life,

By the multitude of thy mercies, who hast always shown compassion on the frailties of human nature,

By the infinite merits of thy death upon the cross, where thou reconciledst the world to thy Father,

By thy victorious descent into hell, to break asunder the chains of death, and free such as were imprisoned,

By thy glorious resurrection from the grave, when thou openedst the kingdom of heaven to believers,

By thy triumphant ascension into heaven, when thou didst lead captivity captive, and promisest to prepare a place for thy servants,

By thy dreadful coming to judge the world, when the works of every one shall be tried by fire,

Deliver them, O Lord.

We sinners, *Beseech thee, hear us.*

That it would please thee to hasten the day of visiting thy faithful, detained in the receptacles of sorrow, and transport them to the city of eternal peace,

We beseech, &c.

That it would please thee to shorten the time of expiation of their sins, and graciously admit them into thy holy sanctuary, where no unclean thing can enter,

That it would please thee, through the prayers and alms of thy Church, and especially the inestimable sacrifice of thy holy altar, to receive them into the tabernacles of rest, and crown their longing hopes with everlasting fruition,

That the blessed vision of Jesus may comfort them, and the glorious light of his cross shine upon them,

That thy holy angels may bring them into the land of the living, and the glorious Queen of saints present them before thy throne,

That the venerable patriarchs may meet them, and all the ancient prophets rejoice to see them,

That the sacred college of apostles may open to them the gates of bliss, and the victorious army of martyrs conduct them to thy palace,

That the blessed company of confessors may place them in seats of eternal glory, and the chaste train of virgins, with heavenly anthems, congratulate their reception,

That the whole triumphant Church may celebrate the jubilee of their deliverance, and all the choirs of angels sing hymns of joy for their new and never-ending felicity,

That, in the midst of all these triumphs, the souls that are delivered may themselves adore the glorious Author of their happiness, and in their white robes eternally sing, Alleluia! salvation to our God, who sitteth upon the throne, and to the Lamb that redeemed us by his blood, and made us kings to reign with him for ever,

We beseech thee, hear us.

Son of God,

O Lamb of God, who wilt come with glory to judge the living and the dead, *Give rest to the souls of the faithful departed.*

O Lamb of God, at whose presence the earth shall be moved, and the heavens melt away, *Give rest to the souls of the faithful departed.*

O Lamb of God, in whose blessed book of life all their names are written, *Give eternal rest to the souls of the faithful departed.*

THE ANTIPHON.

DELIVER us, O Lord, and all thy faithful, in that day of terror, when the sun and moon shall be darkened, and the stars fall down from heaven; in that day of calamity and amazement, when heaven itself shall shake, the pillars of the earth be moved, and the glorious majesty of Jesus come with innumerable angels to judge the world by fire.

V. Deliver us, O Lord, in that dreadful day.

R. And place us with the blessed at thy right hand for ever.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

LET US PRAY.

ALMIGHTY God, with whom the spirits of the perfect live, and in whose holy custody are deposited the souls of all those that depart hence in an inferior degree of thy grace, who, being by their imperfect charity rendered unworthy of thy presence, are detained in a state of grief and suspended hopes: as we bless thee for the saints already admitted to

thy glory, so we humbly offer our prayers for thy afflicted servants, who continually wait and sigh after the day of their deliverance: pardon their sins, supply their unpreparedness, and wipe away the tears from their eyes, that they may see thee, and in thy glorious light eternally rejoice: through Jesus Christ, etc.

O eternal God, who, besides the general precept of charity, hast commanded a particular respect to parents, kindred, and benefactors; grant, we beseech thee, that as they were the instruments by which thy providence bestowed on us our birth, education, and innumerable other blessings, so our prayers may be the means to obtain for them a speedy release from their excessive sufferings, and free admittance to thy infinite joys: through Jesus Christ, etc.

Most wise and merciful Lord, who hast ordained this life as a passage to the future, confining our repentance to the time of our pilgrimage here, and reserving for hereafter the state of punishment and reward, vouchsafe us thy grace, who are yet alive, and still have opportunity of reconciliation with thee, so to watch over all our actions, and correct every least deviation from the true way to heaven, that we be neither surprised with our sins uncancelled, nor with our duties imperfect; but when our bodies go down into the grave, our souls may ascend to thee, and dwell for ever in the mansions of eternal felicity: through Jesus Christ our Lord and only Saviour. Amen.

ever Virgin and all thy saints interceding for them, they may come to the fellowship of eternal happiness: through, etc.

FOR ALL THAT LIE IN THE CHURCH OR CHURCH-YARD.

O GOD, by whose mercy the souls of the faithful find rest, grant to all thy servants here and elsewhere, that have slept in Christ, the full pardon of their sins; that being discharged from all guilt, they may rejoice with thee for all eternity: through the same Lord Jesus Christ.

FOR A MAN DECEASED.

HEAR, we beseech thee, O Lord, our prayers, which we humbly address to thy mercy, that the soul of thy servant [*N.*], which thou hast called out of this world, may be received into the region of light and peace, and be numbered amongst the blessed: through our Lord Jesus Christ, etc.

FOR A WOMAN DECEASED.

WE beseech thee, O Lord, according to thy great goodness, to show mercy to the soul of thy servant [*N.*], that, being now delivered from the corruptions of this mortal life, she may be received into the inheritance of eternal bliss: through, etc.

FOR MANY DECEASED.

O GOD, whose property is always to have mercy and to spare, be favourably propitious to the souls of thy servants, and grant them the remission of all their sins; that, being delivered from the bonds of this mortal life, they may be admitted to life everlasting: through, etc.

The Penitential Psalms.

Ant. Remember not, O Lord, our offences, nor those of our parents, neither take thou vengeance of our sins.

PSALM VI. *Domine, ne in furore.*

1. David, in deep affliction, prays for a mitigation of the Divine anger; 4. in consideration of God's mercy; 6. his own repentance. 8. By faith he triumphs over his enemies.

1 O Lord, rebuke me not in thine indignation, nor chastise me in thy wrath.

2 Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

3 My soul also is troubled exceedingly: but thou, O Lord, how long?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercy's sake.

5 For in death there is no one that remembereth thee: and who will give thee thanks in hell?

6 I have laboured in my groanings, every night will I wash my bed, and water my couch with my tears.

7 Mine eye is troubled through indignation: I have grown old among all mine enemies.

8 Depart from me, all ye that work iniquity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my supplication: the Lord hath received my prayer.

10 Let all my enemies be ashamed and sore vexed: let them be turned back, and be ashamed very speedily.

Glory, etc.

PSALM XXXI. *Beati quorum.*

1. The blessedness of those whose sins are forgiven. 3. The misery of impenitence. 6. Confession of sin brings ease. 8. Safety, 14. joy.

1 Blessed are they whose iniquities are forgiven, and whose sins are covered.

2 Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

3 Because I was silent, my bones grew old; while I cried aloud all the day long.

4 For day and night thy hand was heavy upon me: I turned in my anguish, while the thorn was fastened in me.

5 I have acknowledged my sin unto thee: and my injustice I have not concealed.

6 I said, I will confess against myself my injustice to the Lord: and thou forgavest the wickedness of my sin.

7 For this shall every one that is holy pray unto thee, in a seasonable time.

8 But in the flood of many waters, they shall not come nigh unto him.

9 Thou art my refuge from the trouble which hath surrounded me: my joy, deliver me from them that compass me about.

10 I will give thee understanding, and will instruct thee in the way wherein thou shalt go: I will fix mine eyes upon thee.

11 Be ye not like unto the horse and mule, which have no understanding.

12 With bit and bridle bind fast the jaws of those who come not nigh unto thee.

13 Many are the scourges of the sinner: but mercy shall compass him about that hopeth in the Lord.

14 Be glad, O ye just, and rejoice in the Lord: and glory all ye that are right of heart.
Glory, etc.

PSALM XXXVII. *Domine, ne in furore.*

1. David's extreme anguish. 15. He hopes in God. 18. His resignation and grief. 22. Prayer.

1 O Lord, rebuke me not in thine indignation: nor chastise me in thy wrath.
2 For thine arrows stick fast in me: and thou hast laid thy hand heavily upon me.
3 There is no health in my flesh because of thy wrath; there is no rest to my bones, because of my sins.
4 For my iniquities are gone over my head: and, like a heavy burden, press sorely upon me.
5 My wounds have putrified and are corrupt, because of my foolishness.
6 I am become miserable, and am bowed down even to the end: I go sorrowfully all the day long.
7 For my loins are filled with illusions: and there is no soundness in my flesh.
8 I am afflicted and humbled exceedingly: I have roared for the groaning of my heart.
9 Lord, all my desire is before thee: and my groaning is not hidden from thee.
10 My heart is troubled, my strength hath failed me: the very light of mine eyes is gone from me.
11 My friends and my neighbours drew near, and stood up against me.
12 They that were once nigh me stood afar off: and they that sought after my soul did violence against me.
13 And they that sought to do me evil talked vanities: and imagined deceits all the day long.

14 But I, as a deaf man, heard not: and as one that is dumb, who openeth not his mouth.

15 I became as a man that heareth not; and that hath no reproofs in his mouth.

16 For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

17 For I said, Let not mine enemies at any time triumph over me: and when my feet slip, they have spoken great things against me.

18 For I am prepared for scourges: and my sorrow is always before me.

19 For I will confess mine iniquity: and will think upon my sin.

20 But mine enemies live, and are strengthened against me: and they that hate me wrongfully are multiplied.

21 They that render evil for good spake against me, because I followed goodness.

22 Forsake me not, O Lord my God: go not thou far from me.

23 Haste thee to my help, O Lord, God of my salvation.

Glory, etc.

PSALM L. *Miserere.*

1. David prays for remission of his sins; 8. for perfect sanctity. 17. God delights not in sacrifice, but in a contrite heart. 19. David prays for the exaltation of the Church.

1 Have mercy upon me, O God, according to thy great mercy.

2 And according to the multitude of thy tender mercies, blot out my iniquity.

3 Wash me yet more from my iniquity, and cleanse me from my sin.

4 For I acknowledge my iniquity: and my sin is always before me.

5 Against thee only have I sinned, and done evil in thy sight: that thou mayst be justified in thy words, and mayst overcome when thou art judged.

6 For behold, I was conceived in iniquities: and in sins did my mother conceive me.

7 For behold, thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest unto me.

8 Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

9 Thou shalt make me hear of joy and gladness: and the bones that were humbled shall rejoice.

10 Turn away thy face from my sins, and blot out all my iniquities.

11 Create in me a clean heart, O God: and renew a right spirit within my bowels.

12 Cast me not away from thy presence: and take not thy holy spirit from me.

13 Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

14 I will teach the unjust thy ways: and the wicked shall be converted unto thee.

15 Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall extol thy justice.

16 Thou shalt open my lips, O Lord, and my mouth shall declare thy praise.

17 For if thou hadst desired sacrifice, I would surely have given it: with burnt-offerings thou wilt not be delighted.

18 The sacrifice of God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

19 Deal favourably, O Lord, in thy good will with Sion, that the walls of Jerusalem may be built up.

20 Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay victims upon thine altars.

Glory, etc.

PSALM CI. *Domine, exaudi.*

1. The extreme affliction of the Psalmist. 12. The eternity and the mercy of God, 19. to be recorded and praised by future generations. 26. The unchangeableness of God.

1 O Lord, hear my prayer: and let my cry come unto thee.

2 Turn not away thy face from me: in the day when I am in trouble, incline thine ear unto me.

3 In what day soever I shall call upon thee: O hearken unto me speedily.

4 For my days are vanished like smoke: and my bones are dried up like fuel for the fire.

5 I am smitten as grass, and my heart is withered: for I have forgotten to eat my bread.

6 Through the voice of my groaning, my bones have cleaved to my flesh.

7 I am become like a pelican in the wilderness: and like a night-raven in the house.

8 I have watched, and am become like a sparrow that sitteth alone on the house-top.

9 My enemies reviled me all the day long: and they that praised me have sworn together against me.

10 For I have eaten ashes as it were bread, and mingled my drink with weeping.

11 Because of thine indignation and wrath: for thou hast lifted me up and cast me down.

12. My days are gone down like a shadow, and I am withered like grass.

13. But thou, O Lord, endurest for ever: and thy memorial to all generations.

14. Thou shalt arise and have mercy upon Sion: for it is time that thou have mercy upon her; yea, the time is come.

15 For thy servants have delighted in her stones: and they shall have compassion on the earth thereof.

16 The Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

17 For the Lord hath built up Sion: and he shall be seen in his glory.

18 He hath had regard unto the prayer of the lowly: and hath not despised their petition.

19 Let these things be written for another generation: and the people that shall be created shall praise the Lord.

20 For he hath looked down from his high and holy place: out of heaven hath the Lord looked upon the earth.

21 That he might hear the groaning of them that are in fetters: that he might deliver the children of the slain.

22 That they may declare the name of the Lord in Sion: and his praise in Jerusalem.

23 When the people assemble together, and kings that they may serve the Lord.

24 He answered him in the way of his strength: declare unto me the fewness of my days.

25 Call me not away in the midst of my days: thy years are unto generation and generation.

26 Thou, Lord, in the beginning, didst lay the foundations of the earth: and the heavens are the work of thy hands.

27 They shall perish, but thou endurest: and they all shall grow old as a garment.

28 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

29 The children of thy servants shall continue: and their seed shall be directed for ever.

Glory, etc.

PSALM CXXIX. *De profundis.*

The cry of a contrite heart imploring the Divine mercy.

1 Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

2 Oh, let thine ears consider well, the voice of my supplication.

3 If thou, O Lord, shall mark iniquities: Lord, who shall abide it?

4 For with thee there is propitiation: and because of thy law, I have waited for thee, O Lord.

5 My soul hath waited on his word: my soul hath hoped in the Lord.

6 From the morning watch even until night, let Israel hope in the Lord.

7 For with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel, from all his iniquities.

Glory, etc.

PSALM CXLII. *Domine, exaudi.*

1. David prays for favour in judgment. 3. He represents his distress. He prays for grace; 9. for deliverance; 10. for sanctification; 12. for victory over his enemies.

1 Hear my prayer, O Lord: give ear to my supplication in truth; hearken unto me for thy justice sake.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul: he hath brought my life down unto the ground.

4 He hath made me to dwell in darkness, as those that have been long dead: and my spirit is vexed within me; my heart within me is troubled.

5 I have remembered the days of old, I have mused upon all thy works: I have mused upon the works of thy hands.

6 I have stretched forth my hands unto thee: my soul gaspeth unto thee, as a land where there is no water.

7 Hear me speedily, O Lord: my spirit hath fainted away.

8 Turn not away thy face from me, lest I be like unto them that go down into the pit.

9 Make me to hear thy mercy in the morning: for in thee have I hoped.

10 Make me to know the way wherein I should walk: for to thee have I lifted up my soul.

11 Deliver me from mine enemies, O Lord; unto thee have I fled: teach me to do thy will, for thou art my God.

12 Thy good spirit shall lead me into the right land: for thy name's sake, O Lord, thou shalt quicken me in thy justice.

13 Thou shalt bring my soul out of trouble: and in thy mercy thou shalt destroy my enemies.

14 Thou shalt destroy all them that afflict my soul; for I am thy servant.

Glory, etc.

Ant. Remember not, O Lord, our offences, nor those of our parents, neither take thou vengeance of our sins.

The Magnificat,

OR CANTICLE OF THE BLESSED VIRGIN.

Magnificat: anima mea Dominum.

Et exultavit spiritus meus: in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede: et exaltavit humiles

Esurientes implevit bonis: et divites dimisit inanes.

1. My soul doth magnify: the Lord.

2. And my spirit hath rejoiced: in God my Saviour.

3. For he hath regarded the lowliness of his handmaid: for behold from henceforth all generations shall call me blessed.

4. For he that is mighty hath done great things unto me: and holy is his name.

5. And his mercy is from generation to generation: unto them that fear him.

6. He hath showed strength with his arm: he hath scattered the proud in the imagination of their heart.

7. He hath put down the mighty from their seat: and hath exalted the humble.

8. He hath filled the hungry with good things: and the rich he hath sent empty away.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

9. He hath holden his servant Israel: being mindful of his mercy.

Sicut locutus est ad patres nostros: Abraham, et semini ejus in sæcula.

10. As he spake unto our fathers: for Abraham and his seed for ever.

Gloria Patri, etc.

Glory, etc.

The Mysteries of the Sacred Infancy.*

Prayers to be used during the Novena and Octave of Christmas, or at any other time.

V. Incline unto my aid, O God.
R. O Lord, make haste to help me.
Glory be to the Father, etc. Our Father, etc.

I. *The Incarnation.*

O most sweet infant Jesus, who for our salvation didst descend from the bosom of the eternal Father into the womb of the Virgin Mary, where, conceived by the Holy Ghost, thou didst take upon thee, O Incarnate Word, the form of a servant. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, etc.

* A Plenary Indulgence on the 25th day of every month to those who, being truly contrite, and having confessed and communicated, will recite in any church or public oratory where the exercise in honour of the infant Jesus is practised, the following prayers, venerating at the same time the twelve mysteries of the Sacred Infancy, and praying for the intention of his Holiness, and 300 days, once a-day, for reciting the same in private. Both applicable to the souls in purgatory.

II. *The Visitation.*

O MOST sweet infant Jesus, who by means of thy Virgin Mother, didst visit St. Elizabeth, and filling thy forerunner, St. John Baptist, with the Holy Spirit, didst sanctify him from his mother's womb. Have mercy upon us.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

Hail Mary, etc.

III. *The Expectation of the Birth.*

O MOST sweet infant Jesus, who, for nine months enclosed in the womb, didst wait for the time of thy birth, and didst meantime inflame the heart of the Virgin Mary and St. Joseph with most ardent longings, and didst offer thyself to God the Father for the salvation of the world. Have mercy upon us.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

Hail Mary, etc.

IV. *The Holy Nativity.*

O MOST sweet infant Jesus, born of the Virgin Mary in Bethlehem, wrapped in poor swaddling clothes, laid in the manger, glorified by angels, and visited by shepherds. Have mercy upon us.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

Hail Mary, etc.

O Jesu! born of Virgin bright,
Immortal glory be to thee;
Praise to the Father infinite,
And Holy Ghost eternally.

V. Christ is at hand.

R. O come, let us worship him.

Our Father, etc.

V. *The Circumcision.*

O MOST sweet infant Jesus, circumcised when eight days old, and called by the glorious name of Jesus, and proclaimed both by thy name and by thy blood, to be the Saviour of the world. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, etc.

VI. *The Adoration of the Kings.*

O MOST sweet infant Jesus, who wert manifested to the three kings, who worshipped thee as thou didst lie on Mary's breast, and offered to thee the mystic presents of gold, frankincense, and myrrh. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, etc.

VII. *The Presentation.*

O MOST sweet infant Jesus, presented in the temple by the Virgin Mary, embraced by the holy Simeon, and revealed to the Jews by Anna the prophetess. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, etc.

VIII. *The Flight into Egypt.*

O MOST sweet infant Jesus, whom Herod sought to slay, carried by St. Joseph with thy Mother into Egypt, saved from death by flight, and glorified by the blood of the holy innocents. Have mercy upon us.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.
Hail Mary, etc.

O Jesu! born of Virgin bright,
Immortal glory be to thee
Praise to the Father infinite,
And Holy Ghost eternally.

V. Christ is at hand.
R. O come, let us worship him.
Our Father, etc.

IX. *The Sojourn in Egypt.*

O MOST sweet infant Jesus, who didst dwell as an exile in Egypt for seven years, where thou utteredst thy first words, and, loosed from thy swathing bands, didst first begin to walk upon this earth and, in the destruction of the idols, didst work in a hidden manner thy first miracles. Have mercy upon us.
V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, etc.

X. *The Return from Egypt.*

O MOST sweet infant Jesus, who when Herod was dead, wast recalled out of Egypt into the land of Israel, and didst in the journey suffer many fatigues and hardships, and wert carried back by Mary and Joseph to the city of Nazareth. Have mercy upon us.
V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, etc.

XI. *The Life in the Holy House.*

O MOST sweet infant Jesus, who in the holy house of Nazareth didst dwell most holily, and didst pass thy life in obedience, poverty, and toil, and as thou didst increase in years, didst manifest to God

and men signs of wisdom and of grace. Have mercy upon us.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

Hail Mary, etc.

XII. *The Disputing with the Doctors.*

O MOST sweet infant Jesus, who wert taken to Jerusalem when twelve years old, wert lost by thy parents, and sought for by them with sorrow, and after three days wert found, to their exceeding joy with the doctors in the temple. Have mercy upon us.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

Hail Mary, etc.

O Jesu! born of Virgin bright,
Immortal glory be to thee;
Praise to the Father, infinite,
And Holy Ghost eternally.

Our Father, etc.

V. Christ is at hand.

R. O come let us worship him.

During the Year.

V. The Word was made flesh.

R. And dwelt amongst us.

At Christmas and during the Octave, add Alleluia.

At the Epiphany and during the Octave,

V. Christ hath manifested himself to us. Alleluia.

R. O come, let us worship him. Alleluia.

LET US PRAY.

O ALMIGHTY and everlasting God, Lord of heaven and earth, who didst reveal thyself to little ones, grant, we beseech thee, that while we duly celebrate and honour the most holy mysteries of thy Son, the infant Jesus, and worthily strive to imitate them, we

may arrive at that heavenly kingdom which thou hast promised to little children, through the same Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. Amen.

Novena

IN PREPARATION FOR THE FEAST OF THE IMMACULATE CONCEPTION.*

(Beginning on the 29th November.)

EVERY DAY.

COME, O holy Ghost, fill the hearts of thy faithful and kindle in them the fire of thy divine love.

V. Send forth thy Spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

LET US PRAY.

O GOD, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant to us in the same spirit to relish what is right, and ever to rejoice in his consolation.

Prevent our actions, we beseech thee, O Lord, by thy inspiration, and further them by thy continual help: that every prayer and work of ours may begin from thee, and by thee be happily ended, through our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the same spirit, God, world without end. Amen.

PREPARATORY PRAYER.

[To be said every day.]

O MOST pure Virgin, conceived without sin, and from that very first instant entirely beautiful and

* Indulgences: 300 days each day; plenary once on the Feast, or during the Octave. Applicable to the dead.—PIUS VII.

without spot, O glorious Mary, full of grace, and Mother of my God, Queen of Angels and of men, I humbly venerate thee as Mother of my Saviour, inasmuch as he has taught me by the esteem he has for thee, and by his respect and submission towards thee, what honours and what homage I ought to render thee, deign, I beseech thee, to accept this Novena which I consecrate to thee. Thou art the secure refuge of penitent sinners, and I therefore may rightly have recourse to thee; thou art the Mother of Mercy, and therefore thou canst not but be melted into tenderness by my miseries; thou, after Jesus Christ, art all my hope; thou canst not, then, but be pleased with the tender confidence which I have in thee. Make me worthy to be called thy son, that I may be able to say with confidence, shew thyself to be a Mother.

Here are to be said nine Hail Marys *and a* Glory be to the Father, *and then the following*

PRAYER FOR THE FIRST DAY,

The 29th of November

BEHOLD me at thy most holy feet, O immaculate Virgin. I rejoice with thee exceedingly that from all eternity thou hast been chosen to be the Mother of the Eternal Word, and been preserved from original sin. I thank and bless the most holy Trinity for having enriched thee with these privileges in thy conception; and I humbly implore thee to obtain for me grace to overcome those sad effects which original sin has wrought in me. Ah, do thou enable me to conquer them, and never more to cease to love my God.

Here is to be recited the Litany of the Blessed Virgin, *or the following*

HYMN.

V. Tota pulchra es, Maria.	*V.* Thou art all fair, O Mary.
R. Tota pulchra es, Maria.	*R.* Thou art all fair, O Mary.
V. Et macula originalis non est in te.	*V.* And the original stain is not in thee.
R. Et macula originalis non est in te.	*R.* And the original stain is not in thee.
V. Tu gloria Jerusalem.	*V.* Thou art the glory of Jerusalem.
R. Tu lætitia Israel.	*R.* Thou art the joy of Israel.
V. Tu honorificentia populi nostri.	*V.* Thou our people's special honour.
R. Tu advocata peccatorum.	*R.* Thou the advocate of sinners.
V. O Maria.	*V.* O Mary
R. O Maria.	*R.* O Mary.
V. Virgo prudentissima.	*V.* Virgin prudent above all.
R. Mater clementissima.	*R.* Mother too most merciful.
V. Ora pro nobis.	*V.* Pray thou for us.
R. Intercede pro nobis ad Dominum Jesum Christum.	*R.* Intercede for us with Jesus Christ our Lord.
V. In conceptione tua, Virgo immaculata fuisti.	*V.* In thy conception, Holy Virgin, thou wert immaculate.
R. Ora pro nobis Patrem, cujus Filium peperisti.	*R.* Pray for us to the Father, whose Son thou didst bring forth.

LET US PRAY.

O GOD, who by the Virgin's immaculate conception didst prepare a worthy dwelling for thy Son, we beseech thee, that thou, who by the death of that same Son of thine, foreseen by thee, didst preserve her from every stain, wouldst grant that by her intercession we also may be purified, and so come to thee.

Then the following:

O GOD, the shepherd and ruler of all the faithful, look mercifully down on thy servant Leo, whom thou hast chosen to be the shepherd of thy Church. Grant, we beseech thee, that he may both by word and example benefit those whom he governs, that, together with the flock entrusted to his care, he may come to life everlasting.

O God, our refuge and our strength, listen to the holy prayers of thy Church, who art thyself the author of holiness, and grant that what we faithfully ask for we may efficaciously obtain, through Christ our Lord.

R. Amen.

On the other days, let everything be said as above, except the following prayers.

PRAYER FOR THE SECOND DAY.

The 30th November.

O MARY, immaculate lily of purity, I congratulate with thee, that from the very first instant of thy conception thou hast been filled with grace, and also that the perfect use of reason was conferred on thee. I thank and adore the most holy Trinity for having imparted to thee graces so sublime; and I am utterly confounded before thee to see myself so poor in

grace. Do thou, who wast so entirely filled with heavenly grace, give some portion of it to my soul, and make me partaker of the treasures of thy immaculate conception.

Here the Litany, or Hymn "Tota pulchra," *as before, is to be said.*

PRAYER FOR THE THIRD DAY.

The 1st of December.

O MARY, mystical rose of charity, I rejoice with thee that thou didst gloriously triumph in thy immaculate conception over the infernal serpent, and that thou wast conceived without stain of original sin. I thank and praise with all my heart the most holy Trinity for having granted to thee such a privilege; and I implore thee to obtain for me courage to overcome every device of the infernal enemy, and not to stain my soul with sin. Ah, do thou always assist me; and let me, under thy protection, ever triumph over the common enemies of our eternal salvation.

Here the Litany, or the Hymn, as before, is to be said.

PRAYER FOR THE FOURTH DAY.

The 2nd of December.

O IMMACULATE Virgin Mary, mirror of virtue, I rejoice with the utmost joy to see that the most sublime and perfect virtues have been from thy first conception infused into thee, and with them all the gifts of the Holy Spirit. I thank and praise the most holy Trinity for having favoured thee with these privileges; and I implore thee, O gracious Mother, to obtain for me the practice of virtues, and to render me thus worthy to receive the gifts and the grace of the Holy Spirit.

Here the Litany, or the Hymn, as before, is to be said.

PRAYER FOR THE FITFH DAY.

The 3rd of December.

O MARY, bright moon of mercy, I congratulate with thee, inasmuch as the mystery of thy immaculate conception was the beginning of the salvation of all the human race and the joy of the whole world. I thank and bless the most holy Trinity for having so exalted and glorified thy person; and I implore thee to obtain for me grace to know how to profit by the passion and death of thy Jesus, and that the blood shed upon the Cross may not be unavailing for me, but that I may live holily and be saved.

Here the Litany, or the Hymn, as before, is to be said.

PRAYER FOR THE SIXTH DAY.

The 4th of December.

O IMMACULATE Mary, most resplendent star of sanctity, I rejoice with thee that thy immaculate conception has brought a most exceeding joy to all the angels of paradise. I thank and bless the most holy Trinity for having enriched thee with so beautiful a privilege. Ah, grant that I may enter one day into a participation of that joy, and may be able, in the company of the angels, to praise and bless thee for all eternity.

Here the Litany, or the Hymn, as before, is to be said.

PRAYER FOR THE SEVENTH DAY.

The 5th of December.

O IMMACULATE Mary, bright dawn of the sun of justice, I rejoice with thee, and wonder that in the moment of thy conception thou wast confirmed in grace and preserved from all sin. I thank and extol the most holy Trinity for having distinguished thee alone

with this special privilege. Ah, obtain for me, O holy Virgin, an entire and constant abhorrence of sin above every other evil, and that I may sooner die than commit it any more.

Here the Litany, or the Hymn, as before, is to be said.

PRAYER FOR THE EIGHTH DAY.

The 6th of December.

O VIRGIN Mary, sun without spot, I congratulate with thee, and rejoice that in thy conception a greater and more abundant grace was bestowed upon thee than all the angels and saints possessed in the fulness of their merits. I thank and admire the sovereign goodness of the most holy Trinity in having enriched thee with this privilege. Ah, enable me to correspond to divine grace, and never more abuse it! Change my heart, and let me from this moment begin to amend my life.

Here the Litany, or the Hymn, as before, is to be said.

PRAYER FOR THE NINTH DAY.

The 7th of December.

O IMMACULATE Virgin and Mother Mary, living light of holiness and model of purity, thou, when scarcely yet conceived, didst profoundly adore God and thank him, because in thee, the ancient curse being taken away, the fulness of blessing was coming upon the children of Adam. Ah, let this blessing enkindle in my heart a love of God! Do thou inflame it, that I may love him constantly, and then enjoy him eternally in paradise, where I may be able to thank him more ardently for the singular privileges granted to thee, and behold thee also crowned as thou art with such exceeding glory.

Here the Litany, or the Hymn, as before, is to be said.

Novena

IN PREPARATION FOR THE FEAST OF OUR LADY'S NATIVITY.

(Commencing August 30th).

Come, O Holy Ghost, &c., p. 566.

MOST holy Mary, Lady elect, predestined from all eternity by the Most Holy Trinity to be mother of the only-begotten Son of the Eternal Father, foretold by the Prophets, sighed for by the Patriarchs, desired by all nations, Sanctuary and living Temple of the Holy Ghost, Sun without blemish, because conceived free from original sin, Mistress of Heaven and of Earth, Queen of Angels; humbly prostrate at thy feet we give thee our homage, rejoicing that the year has brought round again the memory of thy sweet Nativity: then with all our hearts we pray thee, Lady, vouchsafe in thy goodness now to come down again and be reborn spiritually in our souls, that, led captive by thy loveliness and sweetness, we may ever live united to thy most sweet and loving heart.

1. So now with nine angelic salutations here we hail thy coming, pondering the while upon the nine months thou didst pass within the cloister of thy Mother's womb; and we tell thee of thine origin from David's royal house, and how thou didst come forth to the light of heaven with high honour from the womb of holy Anna, thy most happy mother. *Ave Maria.*

2. We hail thee, heavenly Babe, white Dove of purity; who, despite the serpent, wast conceived free from the taint of Adam's sin. *Ave Maria.*

3. We hail thee, brightest Morn; who, forerunner of the Heavenly Sun of Justice, didst first bring light to earth. *Ave Maria.*

4. We hail thee, Elect; who, like the untarnished Sun, didst burst forth in the dark night of sin. *Ave Maria.*

5. We hail thee, beauteous Moon; who didst shed light upon a world wrapt in the darkness of idolatry. *Ave Maria.*

6. We hail thee, dread Warrior-Queen, who, in thyself a host, alone didst put to flight all hell. *Ave Maria.*

7. We hail thee, fair Soul of Mary, who, from all eternity, wast God's and God's alone. *Ave Maria.*

8. We hail thee, dear Child, and we humbly venerate thy most holy infant body; we honour the sacred swaddling-clothes wherewith they bound thee, the cradle wherein they laid thee, and we bless the hour and the day when thou wast born. *Ave Maria.*

9. We hail thee, most beloved Infant, decked with every virtue, immeasurably high above all saints, and therefore worthy Mother of the Saviour of the world; who, made fruitful by the Holy Spirit, didst bring forth the Incarnate Word. *Ave Maria.*

PRAYER.

INFANT most lovely, who, by thy holy birth, hast comforted the world, made glad the heavens, struck terror into hell, brought help to the fallen, consolation to the sad, salvation to the weak, joy to all men living; we pray thee, with all fervent love and gratitude, be thou spiritually reborn in our souls by means of thy most holy love; renew our spirits to thy service, rekindle in our hearts the fire of charity, bid all the

virtues blossom there, that so we may find more and more favour in thy gracious eyes. Mary! be thou our Mary, and may we feel the saving power of thy sweetest name; let it ever be our comfort to call on that great name in all our troubles; be it our hope in danger, our shield in temptation and in death, with the name of thy Divine Son, our last comfort. *Sit nomen Mariæ mel in ore, melos in aure, et jubilus in corde. Amen.* Let the name of Mary be honey in the mouth, melody in the ear, ecstacy in the heart. Amen.

V. Thy Nativity, O Virgin Mother of God,

R. Hath brought joy to a whole world.

LET US PRAY.

GRANT to us thy servants, we beseech thee, Lord, the gift of heavenly grace; that to those, for whom the delivery of the Virgin was the commencement of salvation, this her votive festival may give increasing peace. Through, &c.

O God, &c., p. 569.

Novena

IN PREPARATION FOR THE FEAST OF THE PURIFICATION

(Beginning January 24th).

MOST holy Mary, bright mirror of all virtues, the forty days after thy delivery were no sooner past than thou, though the purest of all virgins, didst will to be presented in the Temple to be purified; Oh, help us, then, by imitating thee, to keep our hearts unstained by sin, that so we too may be made worthy one day to be presented to our God in heaven. Hail Mary.

2. Virgin most obedient, at thy presentation in the Temple, thou didst willingly offer the accustomed sacrifice of women; enable us so to follow thy example, that we may make ourselves a living sacrifice to God, by practising every virtue. Hail Mary.

3. Virgin most pure, thou didst despise the reproach of men whilst observing the precept of the law; ask for us grace always to keep our hearts pure, whatever the world may think of us. Hail Mary.

4. Virgin most holy, by offering thy Son, the Divine Word, to his eternal Father, thou didst make heaven glad; present our poor hearts to God, that by his grace they may be kept free from mortal sin. Hail Mary.

5. Virgin most humble, in consigning Jesus into the arms of the holy Simeon, thou didst fill his spirit full of heavenly joy; consign our hearts to God, that he may fill them full of his Holy Spirit. Hail Mary.

6. Virgin most diligent, in ransoming thy Son Jesus according to the law, thou didst co-operate in the salvation of the world; ransom our poor hearts from the slavery of sin, that they may be ever pure in the sight of God. Hail Mary.

7. Virgin most meek, on hearing the prophecy of Simeon, foretelling thy sorrows, thou didst humbly resign thyself to the good pleasure of thy God; make us always resigned to the dispositions of his Providence, and enable us to bear all troubles with patience. Hail Mary.

8. Virgin most compassionate, when thou didst fill the soul of Anna the prophetess with light, by means of thy Divine Son, thou didst magnify the mercies of God, in that she recognised Jesus as the Redeemer of the world; enrich our spirit too with heavenly grace, that we may joyfully reap in full

measure the fruits of our Lord's redemption. Hail Mary.

9. Virgin most resigned, although thou didst feel thine own soul transfixed with sorrow, foreseeing all the bitter Passion of thy Son, yet knowing the grief of Joseph thy spouse for thy sufferings, thou didst console him with holy words; pierce through and through our souls with true sorrow for our sins, that we may one day come to rejoice with thee in everlasting bliss, partakers of thy glory. Hail Mary.

Novena

IN PREPARATION FOR THE FEAST OF THE ANNUNCIATION

(*Commencing March* 16)

WITH wonder I revere thee, holiest Virgin Mary, for of all God's creatures thou wast humblest on the very day of the Annunciation, when God himself exalted thee to the sublimest dignity of his own Mother. O mightiest Virgin, make me, wretched sinner that I am, know the depths of my own nothingness, and at once, with all my heart, humble myself beneath the feet of all. *Ave Maria.*

2. When, Mary, holiest Virgin, Gabriel the archangel hailed thee in thy Annunciation, thou wast raised by God above all angel choirs; yet didst thou then confess thyself the handmaid of the Lord (*Ecce ancilla Domini.*) O Mary, obtain for me true humility and angelic purity, that I may so live on earth as ever to be worthy of the blessings of my God. *Ave Maria.*

3. With thee I rejoice, O Virgin ever blest, because by the sole *fiat* uttered by thee so lowly, thou

didst draw down from the bosom of the Eternal Father the Divine Word into thine own pure bosom. O draw, then, my heart to God; and with God draw grace into my heart, that I may ever bless thy *Fiat*, and with devotion cry, O mighty *Fiat!* O *Fiat* efficacious! O *Fiat* to be venerated above all *Fiats! Ave Maria.*

4. Mary, mighty Virgin, thou, on thy Annunciation, wast found by Gabriel the archangel on thy watch, quick to do God's will and correspond with the desires of the august Trinity for man's redemption, giving thy consent in order to redeem the world. Let me, whatever happens, good or ill, turn ever to my God, and with resignation say, *Fiat, fiat mihi secundum verbum tuum* (Be it unto me according to thy word.) *Ave Maria.*

5. I see that thy obedience, holiest Mary, wrought so close a bond between thy God and thee, that all creation never shall know again union so fair and perfect. (*Magis Deo conjungi nisi fieret Deus, non potuit:* "She could not have been more united to God except by being God herself."—B. Albert Magnus.) My soul within me faints to see how sin hath severed me from God. Help me, then, gentle Mother, with true heart to do fit penance for my sins, that thy own loving Jesus may yet once more live in me and I in him. *Ave Maria.*

6. Beholding, holiest Mary, how by reason of thy modesty thou wast troubled when Gabriel the archangel stood before thee in thy house, I also when I come before thee am troubled for my monstrous pride; wherefore do thou, in thy incomparable humility, "which brought forth God for men, re-opened paradise, and let the captive souls go free from hell beneath" (*Quæ Deum hominibus peperit, paradisum aperuit, et animas ab inferno liberavit*—

St. Augus., Serm. de Sanct.), draw me, I pray thee' out of the deep pit wherein my sins have cast me, enabling me to save my soul. *Ave Maria.*

7. Though my tongue is unhallowed, yet, purest Virgin, I am bold to hail thee each hour of the day: "Hail, hail, Mary, full of grace" (*Ave, ave, gratiâ plena.*) From my heart I pray thee, replenish my soul with some little of that mighty grace wherewith the Holy Spirit overshadowed thee, and filled thee to overflowing. *Ave Maria.*

8. I believe, holiest Mary, that that mighty God, who was ever with thee, from thy conception (*Dominus tecum*), is, by his Incarnation in thy purest womb, made still more closely one with thee; make it thy care, I pray thee, that I may be with that same dear Lord Jesus, ever one heart and soul by means of sanctifying grace. *Ave Maria.*

9. O holiest Mary, shed over my heart and soul all heavenly benedictions, as thou thyself wast ever blest of God among all women (*benedicta tu in mulieribus*); for I have this sure hope, that if, dear Mother, thou shalt bless me while I live, then when I die I shall be blessed of God in the everlasting glory of heaven. *Ave Maria.*

Then the Litanies, &c.

V. The angel of the Lord declared unto Mary.
R. And she conceived of the Holy Ghost.

LET US PRAY.

O GOD who, by the message of an angel, didst will that thy Divine Word shouldst take flesh of the Blessed Virgin Mary; grant unto us thy suppliants, that we, who believe her to be verily the Mother of God, may be helped by her intercession with thee. Through, &c.

Novena of the Assumption.

1st Day, Aug. 6th.

GLORY OF MARY IN DEATH.

She was well prepared to die.

LET us meditate how glorious Mary was at the moment of her death, because in life she was so well prepared to die: first, by reason of her ardent longing to see her God and to be again united to her Son; and next, by the unapproachable merit of her consummate perfection. Then, reflecting how different we are from Mary in our own practice of preparation for our death, let us say:

1. Most holy Virgin, who, in order to prepare thyself for a holy death, didst live in continual desire after the beatific vision; oh, take from us all vain desires for the frail things of earth. Three Hail Marys.

2. Most holy Virgin, who, in order to prepare thyself holily to die, didst in life ever sigh to be united to thy Son Jesus; obtain for us fidelity to Jesus, even unto death. Three Hail Marys.

3. Most Holy Virgin, who, in order that thou mightest die holily, didst attain an unapproachable height of merit and of virtue; intercede for us, that we may know that virtue alone, and the grace of God, will lead us to salvation. Three Hail Marys.

Let us now give praise to Mary, so prudent in preparing for death; and whilst we exalt her glory, we will unite with the nine angel choirs who, on her Assumption into heaven, escorted her; singing with the first choir—

The hymn *Tota Pulchra*, p. 568, or the Litany of Loretto; *then*,

V. The Holy Mother of God is exalted.

R. Into the heavenly kingdom above the angelic choirs.

We beseech thee, Lord, pardon the shortcomings of thy servants; that we who by our works are not able to please thee, may be saved by the intercession of the Mother of thy Son our Lord Jesus Christ, who, with thee and the Holy Ghost livest and reignest one God, world without end. Amen.

O God, the Shepherd and Ruler of all the faithful, graciously look down upon thy servant Leo, whom thou hast chosen to be the pastor of thy Church; and grant him, we beseech thee, both by word and example, so to direct those over whom thou hast placed him, that, together with the flock intrusted to his care, he may attain eternal life.

O God, our refuge and strength, who art the Author of all holiness, listen to the pious prayers of thy Church, and grant that what we ask in faith we may effectually obtain. Through Christ our Lord. Amen.

2nd Day, Aug. 7th.

GLORY OF MARY IN DEATH.

She died in the midst of the Apostles, her Son Jesus assisting.

LET us meditate how glorious Mary was at her death, in that she was comforted not only by the apostles and saints, but also by her dear Son Jesus; and while we contemplate the unspeakable joy which filled her soul at this grace granted alone to her, let us entreat her for ourselves:

1. Glorious Virgin, who for thy consolation didst merit to die in the blessed company of apostles and of saints; obtain for us, that when we breathe forth

our souls we may feel thy presence, and that of our holy patrons, assisting us. Three Hail Marys.

2. Glorious Virgin, who at the moment of thy death wast comforted by the sight of thy dear Son Jesus; oh, pray for us, that at that awful moment we too may be comforted by receiving Jesus in the most holy Viaticum. Three Hail Marys.

3. Glorious Virgin, who didst deposit thy spirit into the arms of Jesus; assist us, that we may deposit our souls also into the arms of Jesus, always desirous that his most holy will be done. Three Hail Marys.

Come, then, let us magnify the glory of Mary, assisted at her death by her Son Jesus and his Apostles, and joining in jubilee at her triumph, say with the second choir of the Heavenly Host:

Hymn, or Litany, V. *and* R., *and prayer as before.*

3rd Day, Aug. 8th.

GLORY OF MARY IN DEATH.

She died in an ecstasy of love.

LET us meditate how glorious the most holy Mary was in her death, because she died in a very ecstasy of the love of God; and desiring that we, too, may be strengthened by that holy fire of love, let us ask for her help:

1. Mary, most happy Virgin, who didst die of the vehemence of thy love of God; make it thy care that in our hearts, as God doth will, there be lit up this living fire of his love. Three Hail Marys.

2. Mary, most happy Virgin, who dying of divine love didst teach what our love of God ought to be; pray for us, that we may never leave our God in life or death. Three Hail Marys.

3. Mary, most happy Virgin, who, in leaving this

mortal life, by force of an ecstasy of love didst make known the fire which ever burnt within thy heart; obtain for us, at least, a spark of that same fire, to give us true sorrow for our sins. Three Hail Marys.

Let us with the third choir of angels now exalt the ineffable glory of Mary, inflamed with the love of her God.

Hymn, or Litany, V. *and* R., *and prayer as before.*

4th Day, Aug. 9th.

GLORY OF MARY AFTER DEATH.

In her dead body.

LET us meditate how glorious Mary was in her dead body, because it was adorned with marvellous splendour and majesty, and spread around an odour of sanctity, which was the very fragrance of Paradise, and because innumerable miracles were wrought at the sight of it. Then, thinking upon our own miseries, let us say:

1. O Lady most pure, who, by reason of thy virginal purity, didst merit the glory to be so bright and so majestic in thy body after death; obtain for us the strength to detach ourselves from every foul spirit of impurity. Three Hail Marys.

2. O Lady most pure, who, by reason of thy rare virtue didst from thy dead body spread around the sweetness of Paradise; make it thy care that we may edify our neighbour by our life, and never more by our bad example become a stumbling-block to others. Three Hail Marys.

3. O Lady most pure, at the sight of whose body numberless bodily maladies were cured; intercede for us, that by thy prayers all our spiritual ills may be healed. Three Hail Marys.

Come, let us rejoice for the glory given to the dead body of Mary, magnifying her with the fourth choir of the angels.

Hymn, or Litany, V. *and* R., *and prayer as before.*

5th Day, Aug. 10th.

GLORY OF MARY AFTER DEATH.

In the restoration of life to her body.

LET us meditate how glorious Mary was after death, since by the power of the Most High her body, raised again to life, forthwith acquired the four gifts of brightness, subtilty, agility, and impassibility; and, filled with consolation at the excellency of her glory, let us thus invoke her:

1. Lady exalted, who wast so gloriously raised again to life by thy God; help us so to live on earth that we also may rise again like thee in the last judgment-day. Three Hail Marys.

2. O Lady exalted, to whose risen body were given the gifts of brightness and of subtilty, by reason of the bright example and the humility of thy life on earth; pray for us, that all contemptuous affectation may be removed from us, that so our souls, being freed from all self-love, may be adorned with humility. Three Hail Marys.

3. O Lady exalted, by the gifts of agility and impassibility with which thy risen body was glorified, by reason of thy spiritual zeal and patience while on earth; obtain for us courage valiantly to mortify our bodies, and patiently to curb all our inordinate inclinations. Three Hail Marys.

Then let us render due praise to Mary, and magnify the glory which adorned her risen body, while with the fifth choir we exalt her.

Hymn, or Litany, V. *and* R., *and prayer as before.*

6th Day, Aug. 11th.

GLORY OF MARY AFTER DEATH.

In her Assumption into heaven.

LET us meditate how gloriously Mary was taken up to heaven, being escorted thither by many legions of the heavenly hosts and blessed souls drawn by her prayers out of Purgatory; and rejoicing in that majestic triumph, let us with all humility offer to her our supplications:

1. Great Queen, who wast assumed so royally into the kingdom of eternal peace; obtain for us that all sordid earthly thoughts be taken away from us, and that our hearts may be fixed upon the contemplation of the unchangeable happiness of heaven. Three Hail Marys.

2. Great Queen, who wast assumed into heaven amidst a company of the Angelic Hierarchy; obtain for us strength to overcome the wiles of all our enemies, and that we may lend a docile ear to the counsels of that good angel who continually assists and governs us. Three Hail Marys.

3. Great Queen, who wast assumed into heaven most gloriously, in the company of souls drawn by thy prayers out of Purgatory: free us from the slavery of sin, and make us worthy to praise thee for all eternity. Three Hail Marys.

Let us not cease to applaud at the royal triumph of Mary; and uniting our homage with the sixth choir of the angels, let us honour the singular glory of her assumption into heaven, while we say:

Hymn, or Litany, V. *and* R., *and prayer as before.*

7th Day, Aug. 12*th.*

GLORY OF MARY AFTER DEATH.

She is enthroned in heaven.

LET us meditate how glorious Mary is in heaven, because she is enthroned there as queen of the universe, and is ever receiving homage and veneration from countless hosts of angels and of saints; and assisting at her royal throne, let us implore her aid:

1. Sovereign Queen of the universe, who for thy incomparable merit art raised to such high glory in the heavens; in thy pity look upon our miseries, and rule us by the gentle sway of thy protection. Three Hail Marys.

2. Sovereign Queen of the universe, who art ever receiving honour and homage from all the heavenly hosts; accept, we pray thee, these our invocations, offered with such reverence as befits thy dignity and greatness. Three Hail Marys.

3. Sovereign Queen of the universe; by that glory which thou hast by reason of thy high place in heaven, vouchsafe to take us into the number of thy servants, and obtain for us grace that, with quick and ready will, we may faithfully keep the precepts of our God and Lord. Three Hail Marys.

Let us take part in the joy of the angels praising Mary, and rejoice because we know that she is raised to the dignity of Queen of the universe; while with the seventh choir we sing:

Hymn, or Litany, V. *and* R., *and prayer as before.*

8th Day, Aug. 13th.

GLORY OF MARY AFTER DEATH.

For the crown which decks her brow.

LET us meditate how glorious Mary is in heaven by reason of the royal crown wherewith her divine Son hath crowned her, and for the full knowledge which she now has of the deep mysteries of God, past, present, and to come; and, full of veneration for the incomparable honour bestowed upon our Queen, let us have recourse to her and say:

1. Queen unrivalled, who in heaven on high dost enjoy the high glory of having been crowned by thy divine Son with a royal diadem; help us to share thy matchless virtues, and ask for us that, purified in heart, we may be made worthy to wear a crown with thee in Paradise. Three Hail Marys.

2. Queen unrivalled in the full knowledge granted thee of all things upon earth; for thy glory's sake obtain pardon for our past evil deeds, that we may never offend again by froward tongue or wanton thought. Three Hail Marys.

3. Queen unrivalled, whose desire it is to see men pure and clean of heart, that so they may be made worthy of thy God; obtain for us forgiveness of our sins, and help us, that all our looks, words, and deeds may please his heavenly majesty. Three Hail Marys.

Let us, then, purify our hearts in order that we may be worthy to give praise to Mary; and to the glory she possesses in that bright crown which decks her royal brow, let us add these humble tokens of our love, while with the eighth choir we joyfully sing:

Hymn, or Litany, V. *and* R., *and prayer as before.*

9th Day, Aug. 14th.

GLORY OF MARY AFTER DEATH.

In her patronage of man.

LET us meditate how glorious Mary is in heaven, by reason of her patronage of man, and for the power she has to aid him, with great watchfulness in all his necessities; wherefore with lively confidence, in having for our patroness the very Mother of our God, let us with all our hearts present our supplications to her:

1. Mary, our most powerful patroness, whose glory it is in heaven to be the advocate of men; oh, preserve us thy children from the touch of the enemy of man, and place us safe in the arms of our God and our Creator. Three Hail Marys.

2. Mary, our most powerful patroness, who, being in heaven the advocate of man, wouldst that all men should be saved; make it thy care that none of us be driven to despair at the sight of our past relapses into sin. Three Hail Marys.

3. Mary, our most powerful Patroness, who fulfilling thine office, dost love to be continually invoked by men; obtain for us the spirit of true devotion, and that we may ever call upon thee in life, and above all at the awful moment of our death. Three Hail Marys.

Now, with all our hearts, let us celebrate the glories of Mary; and, consoled at having Mary for our advocate in heaven, let us join the ninth choir of the angels in praising her, while we sing:

Hymn, or Litany, V. *and* R., *and prayer as before.*

Novena of the Holy Ghost.

FIRST DAY.—FRUITS OF CHARITY AND JOY.

LET us prostrate ourselves before the majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus ascended, the Fruits of the Holy Ghost—charity and joy. Our Father, Hail Mary.

O Most Holy Spirit, the Paraclete, we adore thee with all humility; and with the most lively affections of our hearts we beseech thee to assist us in this thy Novena, that we may rightly prepare ourselves to receive thy heavenly gifts. We cannot, O Divine Spirit, receive thee without thine own aid preventing us. Without thee we cannot please thee. Do thou then, who didst prepare the heart of Mary to receive the Word Incarnate, vouchsafe so to dispose our hearts that we may happily receive the blessed flames of thy love. Amen.

Come, O Holy Ghost, fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

Burn, O Lord, with the fire of the Holy Spirit, our reins and our hearts, that we may serve thee with a chaste body, and please thee with a clean heart; through our Lord Jesus Christ. In the unity of the same, etc. Amen.

May the blessing of Almighty God, the Father, Son, and Holy Ghost, descend upon us, and abide with us always. Amen.

SECOND DAY.—FRUITS OF PEACE AND PATIENCE.

LET us prostrate ourselves before the majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus ascended, the fruits of the Holy Ghost—peace and patience. Our Father, Hail Mary.

O sweetest and most dear Mother Mary, behold us at thy feet, and having kissed them a thousand times with the lips of our hearts, we humbly implore of thee a favour, more needful for us than all else in the world beside. Since thou art the Spouse of the Holy Ghost, the Dispenser of his treasures, and his sweet Stewardess; since thou hast been enriched beyond all other creatures with his heavenly gifts, obtain for us, as thou didst obtain it for the Apostles, his coming into our hearts; and for this end obtain for us the grace to imitate, so far as in us lies, the examples of thy humility, thy purity, and thy charity. Amen.

Come, O Holy Ghost, etc.

V. and *R.* Send forth thy Spirit, etc.

O God, to whom every heart is open and every will speaketh, and from whom no secrets are hid, cleanse the thoughts of our hearts by the infusion of the Holy Ghost, that we may perfectly love thee and worthily praise thee; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing, etc.

THIRD DAY.—FRUITS OF BENIGNITY AND GOODNESS.

LET us prostrate ourselves before the majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles

in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus ascended, the fruits of the Holy Ghost—benignity and goodness. Our Father, Hail Mary.

Most holy Prince of the Apostles, blessed St. Peter, behold us at thy feet, to implore thine aid in obtaining the Holy Spirit. We, indeed, have been unfaithful to our Redeemer, not three times only, as thou wert, but thousands and thousands of times; so that we could not hope that the spotless Dove would vouchsafe to descend into our poor souls, stained with so many sins; yet thine example, blessed Apostle, gives us courage. Thou didst weep bitterly, and with thy tears wert so cleansed as to receive all the gifts of the Divine Paraclete. We too desire to bewail our sins with bitterest grief like thine, while we humbly implore thine intercession to obtain for us, first of all, cleanness of heart, and then the gifts of the Holy Ghost, for which we yearn most earnestly. Amen.

Come, O Holy Ghost, etc.

V. and *R.* Send forth, etc.

O God, who hast taught the hearts of thy faithful by the light of the Holy Spirit, grant us by the same Spirit to think the things that be right, and ever to rejoice in his consolation; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing, etc.

FOURTH DAY.—FRUITS OF LONG SUFFERING AND MILDNESS.

LET us prostrate ourselves before the majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles

in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus ascended, the fruits of the Holy Ghost—long-suffering and mildness. Our Father, Hail Mary.

O blessed and happy Apostles of our Lord, who in the upper room did receive the Holy Spirit with such fulness that ye were sweetly inebriated with divine love; we congratulate you with the most humble and lively affections, and contemplate your graces with a holy envy. We beseech you, by that love which ye bear to the Holy Spirit, who thus filled you with his special benedictions, obtain for us efficacious aid rightly to practise that brotherly concord, that continual prayer, and that tender devotion to Mary, whereby we can obtain, even as you obtained it, the coming of the Holy Ghost. Amen.

Come, O Holy Ghost, etc.

V. and *R.* Send forth, etc.

May the infusion of thy Holy Spirit, O Lord, purify our hearts, and by the inward sprinkling of his gracious dew make them fertile in all good works; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing, etc.

FIFTH DAY.—FRUITS OF FAITH AND MODESTY.

LET us prostrate ourselves before the majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus ascended, the fruits of the Holy Ghost—faith and modesty. Our Father, Hail Mary.

O Eternal Father, how shall we ever bless and

praise thee sufficiently, or thank thy goodness as we ought! A thousand times blessed be thine infinite charity, thine infinite providence, and thine infinite mercy, which moved thee to repair our miseries, and to give unto us a gift wherein is contained all the good that proceedeth from thee! Thou hast given us thy Son, who proceedeth from thee as thy Word. Thou hast given us also the Holy Ghost, who proceedeth from thy will, as thine uncreated love. What can we seek for more! and what shall we give unto thee for so great a gift! O Lord, vouchsafe, we beseech thee, of thy clemency, to take for thine own all our understanding, all our will, all ourselves, and that little all for all eternity. Amen.

Come, O Holy Ghost, etc.

V. and *R.* Send forth, etc.

We beseech thee, O Lord, that the Paraclete, who proceedeth from thee, may enlighten our minds, and, according to the promise of thy Son, may lead us into all truth; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing, etc.

SIXTH DAY.—FRUITS OF CONTINENCE AND CHASTITY.

LET us prostrate ourselves before the majesty of the most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus ascended, the fruits of the Holy Ghost—continence and chastity. Our Father, Hail Mary.

Most holy, most divine spirit, if there be any souls in the world more needful of thine aid than others, it is surely ours, blinded by our passions, chilled with

an obstinate lukewarmness, and defiled by a thousand imperfections. Come then, O Divine Spirit! come and enlighten us; kindle our fervour, and destroy in us all that is displeasing in thy sight. The greater our miseries are, so much the more glorious will be thy triumph over our perversity. Come, and create in us new hearts, which shall have all for God, and nothing for the world. Create in us a clean heart, O God. Amen.

Come, O Holy Ghost, etc.

V. and *R.* Send forth, etc.

Grant unto thy Church, O merciful God, that she, being gathered together in the Holy Spirit, may be in no wise disturbed by the incursions of her enemies; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing, etc.

SEVENTH DAY.—DESCENT OF THE HOLY GHOST UPON MARY AT THE ANNUNCIATION.

LET us prostrate ourselves before the majesty of the most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, in honour of the descent of the Holy Ghost upon the ever-blessed Mother of God in the Annunciation. Our Father, Hail Mary.

Most Divine Spirit, the Paraclete, we hardly dare to beseech thee to come into our souls, knowing well how sinful and defiled they are. It seems an intolerable boldness to invite God—yea, no less a one than God!—to be a guest in a lodging so unclean. Yet thou vouchsafest graciously to reassure us by that infinite goodness of thine, whereby thou dost dispose

with thy prevenient graces those hearts which thou condescendest to honour with thy presence. Thou disappointest not the desires of those who ardently sigh for thee, and are continually waiting for thee. O blessed Spirit, we sigh for thee with the most lively affections. Deign to come into us, and delay not thy gracious coming, while we cease not calling upon thee and beseeching thee to console us with thy long-expected coming. Amen.

Come, O Holy Ghost, etc.

V. and *R.* Send forth, etc.

We beseech thee of thy goodness, O Lord, to pour into our minds the Holy Spirit, by whose wisdom we were created, and by whose providence we are ruled; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing, etc.

EIGHTH DAY.—DESCENT OF THE HOLY GHOST UPON JESUS AT THE JORDAN.

LET us prostrate ourselves before the majesty of the most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, in honour of the descent of the Holy Ghost upon Jesus at the Jordan. Our Father, Hail Mary.

Most adorable Trinity, we venture with all humility and awe to approach the lofty throne of thine exalted majesty; with our heads prostrate in the dust we adore thee, and give thee endless thanks for the immense blessings which thou hast bestowed on us, miserable men. We thank thee, O Eternal Father, and thee, O divine Son, for the gift which ye have given us of the Holy Ghost; for in giving us

your love, who proceedeth from you, ye have given us yourselves. We thank thee, O Holy Ghost, who art at once the gift and the giver of all gifts, and we most earnestly beseech thee to give us thyself. No other gift but thine own self can satisfy our souls, and having thee alone, we shall have all things. But what can we give thee in exchange for so great benefits? O blessed Spirit, vouchsafe of thy mercy to accept for all eternity all our thoughts, all our affections, and all ourselves. Amen.

Come, O Holy Ghost, &c.

V. and *R.* Send forth, etc.

Grant, we beseech thee, O Lord, that we may burn with that fire of the Holy Ghost which our Lord Jesus Christ sent upon the earth, and which he desired to be vehemently enkindled; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing, etc.

NINTH DAY.—TRANSFIGURATION AND ASCENSION OF OUR LORD, AND THE MANIFESTATIONS OF THE HOLY GHOST.

LET us prostrate ourselves before the majesty of the most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, in honour of the transfiguration and ascension of our most dear Lord and Saviour Jesus Christ, and of the ineffable love of the Holy Ghost in all his manifestations to his creatures. Our Father, Hail Mary.

Most holy Virgin and exalted Mother of God, who wast above all other creatures disposed to receive the Holy Ghost, and who didst receive him with

greater fulness than all others; dispose, we beseech thee, by thy gracious aid, our cold hearts for the approaching solemnity of Pentecost. We fly to thee, most benignant Mother of sinners, that thou mayst obtain for us a lively contrition for our sins; so that, although we cannot receive the Holy Spirit, as innocent, like thyself, yet may we receive him as true penitents, together with those meek penitents who received him in the upper room. Grant this, most holy Mother, not for our merits, for we have none, but out of thine own exceeding goodness, and that great love which thou bearest to the same blessed Spirit, who hath chosen thee to be his Spouse. Amen.

Come O Holy Ghost. etc.

V. and *R.* Send forth, etc.

Grant, we beseech thee, Almighty God, that the splendour of thy brightness may shine upon us; and that the light of thy light may, by the illumination of the Holy Spirit, confirm the hearts of those who by grace are regenerate; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing of Almighty God, Father, Son, and Holy Ghost, descend upon us, and remain with us always. Amen.

Novena of St. Francis Xavier.

LET US PRAY.

O LORD God, who didst vouchsafe by the preaching and miracles of St. Francis Xavier to join unto thy Church the countries of the Indies; grant, we beseech thee, that we who reverence his glorious merits, may also imitate his example; through Christ our Lord. Amen.

O Lord Jesus Christ, true God and true man, my Creator and my Redeemer, for thy sake, and because I love thee above all things, I am truly sorry for having offended thee: I firmly purpose never again to fall into sin, to shun all occasions of offending thee, to confess my sins, to perform the penance that shall be enjoined me, and to make restitution and satisfaction wherever it shall be due from me. For the love of thee, I forgive all my enemies; to thee I offer up my life, my actions, and my sufferings, in satisfaction for my sins; and I trust in thy infinite goodness and mercy, that thou wilt forgive me, through the merits of thy precious Blood and Passion, and that thou wilt also give me grace to amend my life, and to persevere in thy service unto my death. Amen.

Most glorious St. Francis Xavier, Apostle of the Indies, if that which I desire to obtain by performing this Novena be for the glory of God and for thy honour, do thou intercede for it with our Lord; if otherwise, do thou obtain for me some grace more conformable to his divine will, by which I may the more surely promote thy honour and benefit my own soul.

PRAYER FOR THE FIRST DAY.

LORD God of the Angels, to whom thou dost commit the guardianship of men, I offer unto thee the merits of these heavenly spirits, and those of thy servant St. Francis Xavier, who also was called an angel for his purity, and because he preserved men from many spiritual and corporal dangers. I beseech thee to grant me that purity of soul and body which thou didst confer on this thy holy Apostle, and that particular grace which I beg in this Novena, to thy greater honour and glory. Amen.

THE SECOND DAY.

LORD God of the Archangels, to whom thou dost intrust the most weighty concerns of thy glory I offer unto thee the merits of these most diligent spirits, and those of thy great servant St. Francis Xavier, whom thou didst make the minister of thy glory, and to whom thou didst commend the spiritual welfare of innumerable souls. I beseech thee to grant that I may perform those duties which thy most holy will hath imposed upon me, and also that I may obtain that particular grace which I beg of thee in this Novena, to thy greater honour and glory. Amen.

THE THIRD DAY.

LORD God of the Principalities, through whom thou dost enlighten, instruct, and govern mankind, I offer unto thee the merits of these most zealous spirits, and those of thy servant St. Francis Xavier, who, not only by himself, but also by his disciples and followers, enlightened and converted many provinces and kingdoms, and in them innumerable souls instructing, teaching, and baptizing. I beseech thee to grant me the zeal of this holy Apostle, and the particular petition I make in this Novena, to thy greater honour and glory. Amen.

THE FOURTH DAY.

LORD God of the Powers, to whom it especially belongs to curb the infernal spirits, I offer unto thee the merits of these mighty spirits, and those of thy servant St. Francis Xavier, to whom thou gavest singular power to expel devils from bodies and souls. I beseech thee to grant me the grace to overcome all the temptations of the devil; grant also that which

I beg of thee in this Novena, to thy greater honour and glory. Amen.

THE FIFTH DAY.

LORD God of the Virtues, by whose means thou workest miracles and prodigies peculiar to thy sovereign power, I offer unto thee the merits of these most wonderful spirits, and those of thy servant St. Francis Xavier, whom thou didst make a worker of new and prodigious miracles, renewing in him the signs and wonders of thy blessed Apostles, that he might make known the gospel to strange nations. I beseech thee to grant me that profound humility wherewith St. Francis Xavier amidst so many miracles sought thy glory, and not his own honour, as also that which I beg in this Novena, to thy greater honour and glory. Amen.

THE SIXTH DAY.

LORD God of the Dominations, who as ministers of thy providence preside over all inferior spirits, and submit themselves to thy will, being ever ready to fulfil it, I offer unto thee the merits of these excellent spirits, and those of thy servant St. Francis Xavier, who though he excelled many, yet humbly submitted himself to all superiors, and readily fulfilled their commands, in them acknowledging thy majesty. I beseech thee, to grant me ready and perfect obedience to all my superiors, and that special petition which I make in this Novena, to thy greater honour and glory. Amen.

THE SEVENTH DAY.

LORD God of the Thrones, on whom thou dost repose as on the seat of thy glory and chair of thy majesty, I offer unto thee these merits of the

supreme spirits, and those of thy servant St. Francis Xavier, that throne of thy glory, that vessel of election to convey thy name to heathen nations, who denied himself to himself, and to all worldly things, casting them out of his heart, that thou alone mightest possess it. I beseech thee to grant that I may despise all worldly things and rest in thee alone; grant me also the petition I make in this Novena, to thy greater honour and glory. Amen.

THE EIGHTH DAY.

LORD God of the Cherubim, who are adorned with the most perfect wisdom, I offer unto thee the merits of these most glorious spirits, and those of thy servant St. Francis Xavier, to whom thou didst give the grace of super-eminent wisdom, and to whom thou didst reveal most profound secrets, that he might teach thy law to many people and nations. I beseech thee to grant that I may learn to fear and please thee, which is true wisdom, and that by word and example I may teach others to keep thy commandments; grant me also the favour I beg in this Novena, to thy greater honour and glory. Amen.

THE NINTH DAY.

LORD God of the Seraphim, who are inflamed with most ardent love of thee, I offer unto thee the merits of these most fervent spirits, and those of thy servant St. Francis Xavier, who, like a Seraph, was inflamed with thy love, conquering innumerable hardshipsand dangers of life to please thee, and to make those know and love thee who before offended thee and knew thee not. I beseech thee to grant that I may love thee, my only God and Lord, and may endeavour to bring all men to the knowledge

and love of thee; grant me also that which I ask in this Novena, to thy greater honour and glory. Amen.

Here say thrice the Lord's Prayer *and thrice the* Hail Mary, *and then the following prayer to St. Francis Xavier:*

MOST holy father Francis Xavier, who didst receive praise from the mouths of innocent children, I humbly implore thy bountiful charity, for the sake of the most precious Blood of Jesus, and of the immaculate conception of our Blessed Lady, Mother of God, to obtain of God's infinite goodness that, at the approach of my last hour, my heart may be separated and withdrawn from all worldly thoughts and distractions, and be fixed in the most ardent love of him, and the desire of a happy eternity; so that, laying aside all earthly things, which have hitherto perplexed me, I may most diligently seek and perfectly find that one thing which is necessary, to die and rest in peace, under the protection of the most holy Virgin Mary, in the wounds of Jesus her most blessed Son, in the sweet embraces of my God, and in thy presence, holy Saint, through whose intercession I hope to obtain this mercy. But yet, whilst it shall please the divine providence to preserve my life, I beseech thee, my loving protector and affectionate father, to obtain for me of his divine majesty, that I may live as one that is to die, and as I would wish to have lived at the hour of my death; ever imitating thy virtues, and fulfilling the most holy will of God, that so my temporal death may be to me a passage into life everlasting. I also beseech thee to obtain for me that which I ask in this Novena, if it be for the glory of God and for the good of my soul. Amen.

Novena of St. Joseph.

Say each day one of the following prayers, with three Our Fathers and three Hail Marys:

ON THE FIRST DAY.

BLESSED St. Joseph, chosen to be the guardian of Jesus, the protector and consoler of Mary! make powerful intercession for me, that my pious resolutions may not prove abortive; that I may be born to an interior and spiritual life; that I may have such an increase of sanctity, so ardent a love of purity, so great a conviction of my own vileness, so clear a light of the emptiness and vanity of worldly grandeur, as to esteem and relish only things that are eternal: Through our Lord Jesus Christ, etc.

ON THE SECOND DAY.

OMNIPOTENT Creator, whose unerring providence adds joy every moment to the angels in heaven, and to the saints upon earth! I most humbly beg, through the intercession of St. Joseph, that I may cheerfully acquiesce and rejoice in everything that comes from thy fatherly hand: that I may be vigorous in executing thy divine will, and glorify thee in my present state. Grant me the true spirit of mortification, to subdue my stubborn passions, to satisfy for what is past, and to be a preservative from future dangers. Grant that by purity of intention, the meanest of my actions may be acceptable to thee, as was the mite of the poor widow, which was put into the treasury of the temple: Through Jesus Christ our Lord. Amen.

ON THE THIRD DAY.

OMNIPOTENT God, at whose command every tree produces fruit of its kind! grant, through the

intercession of Mary and Joseph, that I may serve thee faithfully in the state in which thou hast placed me. I firmly believe all thou hast revealed: protect me, lest I should be found among the number of those foolish virgins, who carried lamps without oil. Assist me with thy powerful grace, that I may be humble, charitable, and chaste; and not be like the barren fig tree, fit only to become fuel for eternal flames. This grace I implore through the infinite merits of Jesus, my Saviour. Amen.

ON THE FOURTH DAY.

HOLY Ghost, God of all comfort! If thou seest it expedient for the security of my salvation that I should be oppressed with tribulation, permit me not to fall. Infinite power! bear me up; thou knowest my weakness. Favour me with thy grace, that I may be compassionate towards my neighbour, and govern myself with the same spirit of lenity and charity as if the case were my own. I deplore my censorious temper, and resolve to be upon my guard. I return thee thanks for inspiring me with the resolution of becoming better; but of myself I am not able to persevere in my good intentions. I beg thy assistance, that I may fulfil what thou commandest; and then, dear Lord, command what thou pleasest. Afflict me with such crosses as I can endure, that I may discharge at least a part of the great debt due to the divine justice. Grant, through the intercession of St. Joseph, that after my temporal trials, whether exterior or interior, I may find that permanent joy with which thou renderest Him and His Immaculate Spouse eternally happy: Through the merits of our Lord Jesus Christ, &c.

ON THE FIFTH DAY.

O INFINITE God! how truly may it be said of me, *The ox knoweth his owner, and the ass his master's crib*, but thou knowest not thy Lord. I admire thy love and charity! I am ashamed of my tepidity and ingratitude. Infinite goodness! I come too late to love thee, but although it be the eleventh hour, bestow on me the promised reward: be to me a Saviour. Thou hast died for me, let me partake of thy eternal charity. Grant that, through the intercession of St. Joseph, my good resolutions may be perfected. I also beg that when I entertain thee in the most Blessed Sacrament, I may be favoured with the same sentiments of adoration, love and thanksgiving that St. Joseph experienced when he received thee from Simeon, to restore thee to thy blessed Mother. Amen.

ON THE SIXTH DAY.

JESUS, my Maker and my Master, without whose merciful assistance I walk in darkness and perish! I most humbly beg, through the intercession of St. Joseph, that thou wilt grant me grace to escape from the servitude of sin, under which I have so long groaned, in order that I may enjoy the liberty of thy faithful servants. I have frequently experienced thy goodness, and I know thy power; my trust is in both. O! grant me constancy to despise the allurements of the world, and to remain undaunted under afflicting terrors. My dear Redeemer, I have too often lost thee by sin; I have willingly and wilfully parted with thee, to follow my corrupt inclinations. O God! who didst come to seek sinners, take pity on me who am the greatest. Thou art now pleased

to bless me with such a true sense of my former offences, that I grieve not so much for the fear of punishment, as for the misfortune of having offended thee, the centre of all goodness.

I steadfastly purpose, through thy grace, to seek thee seriously, by the reformation of my life, that I may find thee in the heavenly Jerusalem, reigning with the Father and Holy Ghost, world without end. Amen.

ON THE SEVENTH DAY.

OMNIPOTENT God, who didst descend from heaven to bring fire on the earth! inflame my frozen heart, that I may imitate the virtues of St. Joseph. As a poor wretch at the gate of some noble and generous prince, expecting an alms, so I appear before thee, wounded in all my senses by sin, and imploring charity in my great distress. I grieve for what has passed, not because I fear, but because I love. Nothing has succeeded with me, because I never consulted thee as I ought: I hope, O Lord! that I do not come too late. I beg, through the intercession of St. Joseph, that I may avoid evil and do good; that I may leave the broad way of iniquity and walk in the narrow road that leads to eternal happiness; that I may consecrate the remaining days of my short life to thy honour, and attain the end for which I was created: to admire, praise, and love thee for ever and ever. Amen.

ON THE EIGHTH DAY.

O MOST glorious Patriarch, my dear Patron! blessed are the eyes that see what you now see. Through the infinite merits of Christ, and by your powerful intercession, I hope, with holy Job, that in my flesh I shall see God my Saviour. Stretch out, in

favour of your unworthy client, those happy arms that so often bore the Son of God, and provided for him. Petition that I may live, as I wish to die, always in the divine favour. I humbly implore you to entreat your immaculate Spouse to unite her supplications with yours, that I may be of the blessed number of the elect. I most sincerely desire that you may be present at the dreadful hour of my death, and that the last words uttered by my parting breath may be, Jesus, Mary, and Joseph.

Thy mercy is above all thy works, O most Holy Trinity! I now appeal from the tribunal of thy justice, and prostrate myself before the throne of thy mercy, to obtain the pardon of my sins, and grace to persevere in keeping thy commandments to the end of my life. Who livest and reignest one God, for ever and ever. Amen.

ON THE NINTH DAY.

HOLY St. Joseph, you who are that good and faithful servant to whom God committed the care of his family: whom he appointed guardian and protector of the life of Jesus Christ, the comfort and support of his holy Mother, and the depository of his great design of the redemption of mankind; you who had the happiness of living with Jesus and Mary, and of dying in their arms; chaste spouse of the Mother of God: model and patron of pure souls, humble, patient, and reserved; be moved with the confidence we place in your intercession, and accept with kindness this testimony of our devotion.

We give thanks to God for the signal favour he hath been pleased to confer on you, and we conjure him, through your intercession, to enable us to imitate your virtues. Pray for us, then, O great

saint; and by that love which you had for Jesus and Mary, and by the love which they had for you, obtain for us the incomparable happiness of living and dying in the love of Jesus and Mary. Amen.

Novena

FOR THE FESTIVAL OF CORPUS CHRISTI.

(To begin on Wednesday in Pentecost Week.)

O AMIABLE Jesus! who hast given us in the adorable Eucharist, so convincing a proof of thy infinite love, permit us to thank thee in the name of all thy creatures, for the blessings included in this one precious gift. We adore thee, O hidden Deity! and most ardently wish we could offer thee such love as would atone for our own offences, and those committed by all mankind against this most amiable mystery. But, my God, if all creatures are so deeply indebted to thy mercy for this adorable sacrament, how much more sensibly should we feel our obligations, since by thy special predilection we have been chosen to assemble here under the same roof with thyself, to see thee daily offered on our altars, and to receive so frequently thy precious body and blood. Convinced by these thy tender mercies that our confidence in thy goodness cannot be too great, we come now to implore of thee, by that infinite love which induced thee to institute this adorable sacrament, and by all the graces which have ever flowed from this source of every blessing, to grant us the favour we ask in this Novena.

We firmly purpose to become from this moment

the devoted adorers of this sacrament of love, and to take thy eucharistic life for the rule and model of ours. Give us grace to honour thy silence on our altar by the spirit of recollection and prayer; thy poverty, obedience, and adorable sanctity by detachment from all things, renunciation of self-will, and horror of sin. Above all, we beseech thee, O living Bread of eternal life! to remove all obstacles to our frequently and worthily receiving thee; and to grant us so tender a devotion to this adorable mystery, that our hearts and thoughts may ever be turned to thee present on our altars, and every action of our lives be directed to the perfect accomplishment of thy holy will. Amen.

Novena

FOR THE FEAST OF THE SACRED HEART.

(To begin on Corpus Christi.)

O ADORABLE Jesus! who hast made known to us thy most sacred heart, that we may form some idea of the extent of thy love! send forth thy light and thy grace into our hearts, that we may value as we ought so precious a favour. We adore thee, O infinitely amiable heart! and beseech thee to receive our adorations, in unison with those thou thyself renderest to the Divinity on our altars; in unison with the perfect homage of all thy saints and in particular in unison with the unceasing adorations of the heavenly spirits, who crowd thy sanctuary during this glorious solemnity, and honour the presence of thy amiable heart on our altars. Yet

it is not for those pure and ardent spirits that thou remainest for love in the holy Eucharist; it is for us, it is for all creatures, even for those who are most unmindful of all thy mercies. But though all the world should forget thee, O divine victim of charity! surely we at least should return thee love for love, since thou hast loved us with an eternal charity, and selected us, long before our existence, as the favourites of thy divine heart, the objects of its tenderest affection and peculiar favours. Penetrated with the confidence which should arise from the recollection of all thou hast already done for us, and art willing to do for those who trust in thee, we humbly represent our present necessities to thee, O adorable heart! the fountain of all graces! the ocean of mercy, and exhaustless source of consolation and strength! we most fervently entreat of thee to infuse into our hearts the dispositions thou requirest, and then, for thy own sake, to grant the earnest petitions of this Novena.

Thou art, O furnace of love! a public victim: thy mercies and graces are now peculiarly offered to all who will only ask that they may receive; but thy tenderest compassion seems peculiarly directed to all unhappy sinners. For them thou wert overwhelmed with sorrow in the Garden of Olives, and wounded on the cross; for them we most particularly pray, and most earnestly entreat the grace of conversion. For ourselves, whatever particular graces thou knowest to be most necessary for each of us, but particularly that ardent charity and sincere humility which we know to have been the favourite virtues of thy adorable heart.

Animate us with thy zeal for the salvation of those, committed to our care; model their hearts on thine,

and assist us all to learn of thee, who art meek and humble of heart, that thereby we may find rest to our souls in this life, and everlasting repose in a happy eternity. Amen.

Novena

FOR THE FEAST OF THE DOLORS OF THE BLESSED VIRGIN

(To commence on Thursday, fourth week in Lent.)

O BLESSED Virgin Mary, Mother of our Redeemer! remember we are thy children, given to thee by thy Divine Son, when expiring on the cross. Mother of sorrows! by the tears which flowed from thy eyes when Saint John related how the traitor Judas sold thy Divine Son for the vile price of thirty pieces of silver; how, in the Garden of Olives, he was agonized with fear and sorrow, the blood gushing through every pore; by all the anguish that overwhelmed thy heart when thou didst hear that Jesus, the only object of thy love, was condemned to death; by the sorrow that pierced thy maternal bosom, in meeting thy only beloved Son loaded with a heavy cross, spent through loss of blood, fatigue and pain; by that heroic resignation to the divine will, which, triumphing over the sentiments of nature, sustained thee at the foot of the cross; by the excess of grief that would have robbed thee of life, had not God preserved thee for the comfort of his disciples and of his infant church; by the dolors that rent thy desolate heart when beholding thy beloved Jesus, most beautiful in his comeliness above the sons of men, become a prey to death, the ignominious death

of the cross; by all the sufferings of thy most afflicted heart, obtain for us, O Mother of Mercy, true contrition for our sins, persevering fervour in the divine service, and the particular favours we solicit in this Novena.

O thou most tender and afflicted Mother, who didst sacrifice thyself on the same altar with thy beloved Son, and whose heart was penetrated by the nails that fastened him to the cross; as it was our sins inflicted those torments on thy Divine Son, we acknowledge that we justly deserve the wrath of divine justice to fall on our devoted heads. But if those very sufferings have proved our defence and protection heretofore, grant that now at least we may participate profoundly in the sorrow of which we have been the unhappy cause; and obtain, that souls hitherto so insensible to the strongest proofs of love, may, by heartfelt contrition, taste one drop of that bitter chalice of which thou didst drink so deeply. Amen.

Novena of St. Patrick.

O BLESSED Apostle of Ireland! glorious St. Patrick! who didst become my father and benefactor long before my birth, receive my prayers, and accept the sentiments of gratitude and veneration with which my heart is filled towards thee. Thou wert the channel of the greatest graces to me; deign then to become also the channel of my grateful thanksgivings to God for having granted me, through thee, that precious gift of faith, which is dearer than life.

O most blessed father, and patron of my country! do not, I beseech thee, despise my weakness. Remember, that the cries of little children were the mysterious invitation thou didst receive to come among us. Listen then to my most humble supplications; I unite them to the praises and blessings which will ever follow thy name and thy memory throughout the Irish Church; I unite them to the prayers of the multitude of my ancestors, who now enjoy eternal bliss. and owe their salvation, under God, to thy zeal and charity. They will eternally share thy glory, because they listened to thy word, and followed thy example. Ah! since I am descended from saints, may I blush, to differ from them; may I begin from this moment to love God with all my heart, and serve him with all my strength. For this end I most humbly beg thy blessing, O great St. Patrick! and thy particular intercession, for obtaining whatever grace thou seest to be most necessary for me, and also the particular intentions of this Novena. [*Name them.*]

O charitable Shepherd of the Irish flock! who wouldst have laid down a thousand lives to save one soul, take my soul, and the souls of all Christians, under thy special care, and preserve us from the dreadful misfortune of sin. Thy zealous preaching provided us the blessings of religious instructions which we now enjoy; obtain that none of us may receive them in vain. Thou didst teach our ancestors to love our holy Faith, obtain for us that we may be true to it till death. I most humbly recommend to thee this country, which was so dear to thee while on earth. Protect it still; and above all, obtain for its pastors, particularly those who instruct us, the grace to walk in thy footsteps, that they may share in thy eternal bliss.

Old Irish Prayer

COMPOSED BY ST. PATRICK.

I BIND myself to-day to a strong virtue in the invocation of the Trinity.

I bind myself to-day to the virtue of Christ's birth with his baptism, to the virtue of his crucifixion with his burial, to the virtue of his resurrection with his ascension, to the virtue of his coming to the judgment of Doom.

I bind myself to-day to the virtue of the choirs of Cherubim, in the obedience of angels, in the service of Archangels, in the hope of resurrection unto reward, in the prayers of patriarchs, in the predictions of prophets, in the preaching of apostles, in the faith of confessors, in the innocence of holy virgins, in the deeds of righteous men.

I bind myself to-day to the virtue of heaven, in the light of sun, in the brightness of snow, in the splendour of fire, in the speed of lightning, in the swiftness of wind, in the depth of sea, in the stability of earth, in the compactness of rock.

I bind myself to-day to God's virtue to pilot me. God's might to uphold me, God's wisdom to guide me, God's eye to look before me, God's ear to hear me, God's word to speak for me, God's hand to guard me, God's path to lie before me, God's shield to protect me, God's host to secure me, against snares of demons, against seductions of vices, against lusts of nature, against everyone who wishes ill to me, afar and anear, alone and in a multitude.

So have I invoked all these virtues to be with me, against every cruel merciless power which may come against my body and my soul; against the incantations of false prophets, against the black laws of heathenry, against the false laws of heretics, against the craft of idolatry, against the spells of druids, against every knowledge that defiles men's souls.

Christ protect me to-day, against poison, against burning, against drowning, against death-wound, until a multitude of rewards come to me.

Christ be with me, Christ before me, Christ behind me, Christ in me, Christ below me, Christ above me; Christ at my right, Christ at my left; Christ in the fort, Christ in the chariot, Christ in the poop; Christ in the heart of everyone who thinks of me, Christ in the mouth of every one who speaks of me, Christ in every eye that sees me, Christ in every ear that hears me.

I bind myself to-day to a strong virtue in the invocation of the Trinity. *Domini est salus, Domini est salus*, Christi est salus, Salus tua Domine sit semper nobiscum.

Hymns.

THE HOLY NAME OF JESUS.

Jesus! the very thought of thee
With sweetness fills my breast:
But sweeter far thy face to see,
And in thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than thy blest name,
O Saviour of mankind!

O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind thou art
How good to those that seek

But what to those who find? Ah! this
Nor tongue nor pen can show;
The Love of Jesus, what it is,
None but his loved ones know.

Jesus! our only joy be thou
As thou our prize wilt be;
Jesus! be thou our glory now,
And through eternity.

O Jesus! thou the beauty art
Of angel worlds above;
Thy name is music to the heart,
Enchanting it with love.

Celestial sweetness unalloyed!
Who eat thee hunger still;
Who drink of thee still feel a void,
Which nought but thou can fill.

O my sweet Jesus! hear the sighs
Which unto thee I send;
To thee my inmost spirit cries,
My being's hope and end!

Stay with us, Lord, and with thy light
Illume the soul's abyss;
Scatter the darkness of our night,
And fill the world with bliss.

O Jesus! spotless virgin flower!
Our life and joy! to thee
Be praise, beatitude, and power,
Through all eternity. Amen.

LAUDA, SION.

Laud, O Sion, thy Salvation;
Loud the anthem of laudation
To thy King, thy Shepherd raise.
What thou canst do, do it boldly,
For thy best will praise but coldly
Him who is above all praise.

Theme of themes beyond all telling,
Living Bread all bread excelling,
Bread which lives and maketh live;
Bread which at the sacred table
Christ the Lord alone was able
To the chosen Twelve to give.

Be the hymnal praise sonorous,
Let our hearts a gladsome chorus,
Throb in soft and sweet accord,
For this festal day's elation
Is the grand commemoration
Of the Supper of our Lord.

See upon the new King's table,
The new Pasch, no more unstable,
Terminates the ancient Rite;
What was Old, the New effaces,
Truth the shadowy Type replaces,
Day dispels the dark of Night.

At the Supper what Christ acted,
What his loving law enacted,
Here is done by power Divine;
Here, in glad commemoration,
Is the solemn consecration
Of the Host from bread and wine.

Here the Christian dogma stated—
Bread is transubstantiated
Into Flesh, the wine to Blood
What not sight nor touch discerneth,
What no human learning learneth,
Simple faith hath understood.

Underneath the forms external—
Signs not things—sublime, supernal
Hidden secrets here we find—
Bread to Flesh; to Blood, wine's sweetness;
Christ in absolute completeness,
Is contained in either kind.

Undiminished by partaking,
Undivided in the breaking,
In each portion Christ finds room—
Thousands eat of what one eateth,
This one's act the next repeateth,
Unconsuming, all consume.

At the banquet all seem equal,
Good and bad, but ah! the sequel—
Life or death is in the food:
See how different the dividing—
To the bad, 'tis death providing:
Life, salvation to the good.

When the solemn words are spoken,
Doubt not though the Host be broken,
That each fragment doth betoken
What the sacred whole supplied:
What is broken is partition
Of the outward sign's condition;
Diminution or addition
Cannot reach the Signified.

Lo! for pilgrims deathward wending.
'Neath life's awful burden bending.
See the Angels' bread descending,
Children's food to dogs not sent;
Known by many an adumbration,
Seen in Isaac's immolation,
By the Paschal celebration,
By the mystic manna meant.

O true Bread! O Shepherd tender!
Be our food and our defender;
Jesus! Jesus! succour render,
Till we see Thee in Thy splendour,
In the Land of Life and Love.

Thou from whom all power proceedeth,
Thou who knoweth what each one needeth,
Thou who here all mortals feedeth,
Make us guests when heaven succeedeth,
And co-heirs with saints above. Amen.

HYMN OF ST. CASIMIR TO THE BLESSED VIRGIN MARY.

Daily, daily sing to Mary—
Sing, my soul, her praises due:
All her feasts, her actions worship
With the heart's devotion true.
Lost in wondering contemplation,
Be her majesty confest;
Call her Mother, call her Virgin—
Happy Mother, Virgin blest.

She is mighty to deliver;
Call her, trust her lovingly;
When the tempest rages round thee,
She will calm the troubled sea.
Gifts of Heaven she has given,
Noble lady, to our race—
She, the Queen, who decks her subjects
With the light of God's own grace.

Sing, my tongue, the Virgin's trophies,
Who for us her maker bore;
For the curse of old inflicted,
Peace and blessing to restore.
Sing in songs of praise unending,
Sing the world's majestic Queen;
Weary not, nor faint in telling
All the gifts she gives to men.

All my senses, heart, affections,
Strive to sound her glory forth:
Spread abroad the sweet memorials
Of the Virgin's priceless worth.
Where the voice of music thrilling—
Where the tongue of eloquence—
That can utter hymns beseeming
All her matchless excellence?

All our joys do flow from Mary,
All then join her praise to sing ;
Trembling sing the Virgin Mother,
Mother of our Lord and King.
Where we sing her awful glory,
Far above our fancy's reach,
Let our hearts be quick to offer—
Love the heart alone can teach.

"RESPICE STELLAM, VOCA MARIAM."

Drear is the nightfall,
Lonely we roam,
Wandering exiles,
Far from our home ;
Borne on the billows of life's stormy sea
Bright Star of Heaven,
Our trust is in thee.
When night falls drearily,
When life flows wearily,
Respice Stellam,
Voca Mariam.

Winds of affliction
Raise their rude blast,
Ruffling the ocean
Whereon we're cast ;
Waves of temptation
Mountain-like roll,
'Neath their dark billows
Sinking the soul,
Fear not, but gaze afar,
On the soft shining star,
Respice Stellam,
Voca Mariam.

When shall lone spirits
Sorrow no more?
When shall our aching eyes
Gaze on the shore?
Oh, for the twilight
To break through the gloom!
Oh, for the rest
Of our only true home!
Stay, mourner, stay thy fears,
Joy shall dry up thy tears,
Respice Stellam,
Voca Mariam.

Gentle and beautiful
Beaming above,
Shines out all brightly,
The fair star of love.
Rest of the weary,
Hope mid the night,
Guiding the lonely
In its soft light.
Yes, mid the darkest night,
That star still shineth bright;
Respice Stellam,
Voca Mariam.

TO THE SACRED HEART.

HYMN FOR IRELAND.

O Sacred Heart!
Our home lies deep in Thee,
On earth Thou art an exile's rest,
In heaven the glory of the blest,
O Sacred Heart.

O Sacred Heart!
Thou fount of contrite tears,
Where'er those living waters flow,
New life to sinners they bestow,
O Sacred Heart.

O Sacred Heart!
Bless our dear Fatherland,
May Erin's sons to truth e'er stand,
With Faith's bright banner still in hand,
O Sacred Heart.

O Sacred Heart!
Watch o'er our Sister Isle,
Till Faith, ere long, return once more,
And find a home on England's shore,
O Sacred Heart.

O Sacred Heart!
Our trust is all in thee;
For though earth's night be dark and drear,
Thou breathest rest, when Thou art near,
O Sacred Heart.

O Sacred Heart!
When shades of death shall fall,
Receive us 'neath Thy gentle care,
And save us from the tempter's snare,
O Sacred Heart.

O Sacred Heart!
Lead exiled children home,
Where we may ever rest near Thee,
In peace and joy eternally,
O Sacred Heart.

FAITH OF OUR FATHERS.

Faith of our Fathers! living still,
In spite of dungeon, fire, and sword;
Oh! how our hearts beat high with joy
Whene'er we hear that glorious word.
Faith of our fathers! holy Faith!
We will be true to thee till death.

Our fathers chain'd in prisons dark,
Were still in heart and conscience free,
How sweet would be their children's fate,
If they like them could die for thee!
Faith of our fathers! holy Faith!
We will be true to thee till death.

Faith of our fathers! Mary's prayers
Shall win our country back to thee,
And through the truth that comes from God,
Oh! then indeed shall we be free
Faith of our fathers! holy Faith!
We will be true to thee till death.

Faith of our Fathers! we will love
Both friend and foe in all our strife.
And preach thee too, as love knows how,
By kindly words and virtuous life.
Faith of our Fathers! holy Faith!
We will be true to thee till death.

Faith of our fathers! guile and force
To do thee bitter wrong unite,
But all our saints shall pray for us,
And bring us back thy blessed light.
Faith of our fathers! holy Faith!
We will be true to thee till death.

A CHILD'S HYMN TO THE BLESSED VIRGIN.

Virgin Mother, meek and mild,
Take, O take me for thy child;
All my life, O let it be
My best joy to think of thee.

When my eyes are closed in sleep,
Through the night my slumbers keep,
Make my latest thoughts to be
How to love thy Son and thee.

Teach me when the sunbeam bright
Calls me with its golden light,
How my waking thoughts may be
Turn'd to Jesus and to thee.

And, O teach me through the day
Oft to raise my heart and say,
"Maiden Mother, meek and mild,
Guard, O guard thy little child!"

Thus, sweet Mother, day and night
Thou shalt guide my steps aright;
And my dying words shall be.
"Virgin mother, pray for me!"

HYMN TO ST. PATRICK.

Hail, glorious St. Patrick, dear Saint of our isle!
On us, thy poor children, bestow a sweet smile;
And now thou art high in the mansions above,
On Erin's green valleys look down in thy love.

In the war against sin, in the fight for the faith,
Dear saint, may thy children resist to the death;
May their strength be in meekness, in penance and prayer,
Their banner the Cross, which they glory to bear.

Ever bless and defend the sweet land of our birth,
Where the shamrock still blooms as when thou wert
on earth;
And our hearts shall yet burn, wheresoever we roam,
For God, and St. Patrick, and our own native home.

HAIL, HOLY JOSEPH.

(*St. Joseph.*)

Hail, holy Joseph, hail;
Husband of Mary, hail;
Chaste as the lily-flower
In Eden's peaceful vale.

Hail, holy Joseph, hail;
Father of Christ esteem'd;
Father be thou to those
Thy Foster-Son redeem'd.

Hail, holy Joseph, hail;
Prince of the House of God;
May his best graces be
By thy sweet hands bestow'd.

Hail, holy Joseph, hail;
Belov'd of angels, hail;
Cheer thou the hearts that faint,
And guide the hearts that fail.

Hail, holy Joseph, hail;
God's voice they rule alone;
To thee the Word made flesh
Was subject as a Son.

Hail, holy Joseph, hail;
  Teach us our flesh to tame;
And, Mary, keep the hearts
  That love thy husband's name.

Mother of Jesus, bless,
  And bless, ye saints on high,
All meek and simple souls
  That to St. Joseph cry.

OLD IRISH HYMN TO THE BLESSED VIRGIN.

"In alternate measure chanting, daily sing we Mary's
  praise,
And, in strains of glad rejoicing, to the Lord our
  voices raise.

"With a two-fold choir repeating Mary's never-
  dying fame,
Let each ear the praises gather, which our grateful
  tongues proclaim.

"Judah's ever-glorious daughter—chosen mother of
  the Lord—
Who, to weak and fallen manhood, all its ancient
  worth restor'd.

"From the everlasting Father, Gabriel brought the
  glad decree,
That, the Word divine conceiving, she should set
  poor sinners free.

"Of all virgins pure, the purest—ever stainless, ever
  bright—
Still from grace to grace advancing, fairest daughter
  of the light.

"Wondrous title—who shall tell it—whilst the Word divine she bore,
Though in mother's name rejoicing, virgin purer than before!
"By a woman's disobedience, eating the forbidden tree,
Was the world betray'd and ruin'd—was, by woman's aid set free.
"In mysterious mode a mother, Mary did her God conceive,
By whose grace, through saving waters, man did heav'nly truth receive.
"By no empty dreams deluded, for the pearl which Mary bore,
Men, all earthly wealth resigning still are rich for evermore.
"For her Son a seamless tunic Mary's careful hand did weave;
O'er that tunic fiercely gambling, sinners Mary's heart did grieve.
"Clad in helmit of salvation—clad in breast-plate shining bright—
May the hand of Mary guide us to the realms of endless light.
"Amen, amen, loudly cry we—may she when the fight is won,
O'er avenging fires triumphing, lead us safely to her Son.
"Holy angels gathering round us, lo, His saving name we greet,
Writ in books of life eternal, may we still that name repeat!"

BROWNE AND NOLAN, DUBLIN.